



THE
Third part of the Countesse
 of Pembrokes Yuychurch.
 Entituled, *Amintas*
Dale.

Wherein are the most con-
 ceited tales of the Pagan Gods
in English Hexameters together
with their auncient descriptions
 and Philosophicall ex-
 plications.

By ABRAHAM FRAVNCE.

ἰκασ, ἰκασ, ὅς τις ἀλιτρος.



At LVNDON
 Printed, for *Thomas Woodcocke*,
 dwelling in Paules Church-yard,
 at the signe of the blacke
 Beare. 1592.





Illustrissimæ, atque ornatissimæ Heroinæ,
pia, formosa, erudita : Domina Maria,
Comitissæ Pembrokienſi.

Nympha Charis Chariton, morientis imago Philippi,
Accipe spirantem post funera rursus Amintam:
Accipe nobilium dulcissima dogmata vatum,
Delicias, Musas, mysteria; denique, quicquid
Græcia docta dedit, vel regia Roma reliquit,
Quod fructum flori, quod miscuit utile dolci.

Deuotiss:

Ab. Fr.



The Third part of the Countesse of Pembrokes Yuychurche. *Entituled, Amintas Dale.*

NOW that solempne feast of muredred *Amintas* aproached:
And by the late edict by *Pembrokiana* pronounced,
Yuychurches nymphs and pastors duely prepared
With fatall Garlands of newfound flowre *Amaranthus*,
Downe in *Amintas* dale, on *Amintas* day be assembled,
Pastymes ouerpast, and death's celebration ended,
Matchles Lady regent, for a further grace to *Amintas*
Late transformd to a flowre; wills euery man to remember
Some one God transformd, or that transformed an other:
And enioynes each nymph to recount some tale of a Goddesse
That was changd herself, or wrought some change in an other:
And that as euery tale and history drew to an ending,
Soc sage *Elpirus* with due attention harkning,
Shuld his mynd disclose, and learned opinion ytter.

This turne was first: whoe after his humble obeissance
Made to the Lady regent, thus fram'de himself to be singing.

When noe fyre, noe ayre, noe earth, noe water appeared,
Confusd fyre, rude ayre, yast earth, dull water abyded.
Water, th'earth and ayre and fyre extreaimely defaced,
And fyre, th'earth and ayre and water sowly deformed.
For where water or earth, where ayre or fyre was abyding,
Fyre, ayre, earth, water were also ioyntly remaynyng.
Fyre and ayre and earth with a shapeles water abounded,
And earth ayre and fyre, that shapeles water asorded,
Eueryone was in all, and all was in euery one thing.

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Soe each onemade all, made this rude All, to be nothing,
Nothing els but a heape, but a masse, but a lump, but a cluſter;
Cluster, lump, masse, heape, where ſeedes of things diſagreeing
Fyre, ayre, earth, water lay all conſiſd in a corner.
Hoate things fled fro the colde, dry could not abide to be moyſined,
Hard contemned ſoft, and light fro the heauy retyred.
Noe peace, noe concord, noe good conformable order,
Nought but warrs and iarrs, all ſtrife, and all on an vproare.
Noe aire transparent, noe Sunne was cauſe of a daylight,
Noe nights-light *Pha-be* was a chearfull guide to the darcknes;
Earth was not yet firme, fire could not yeeld any ſparkles,
Water would not flow: til ſou'raigne God *Demogorgon*
Ends theſe broyles, brings peace, ſetts euery thing in an order.
Heau'n fro the earth he dyuides, and earth fro the water he parteth,
And pure Chriſtall ſkye from groſſe thick ayre he remoueth.

Theſe things thus diſtinct, in ſeu'rall places he ſettleth,
Light fyre mounteth aloft, and lyfts it-ſelf to the heauen,
Ayre next in lightnes, next him was placed in highnes,
Groſſe earth drew downeward, and ſtayd herſelfe by the centre,
Water cleaues to the earth, and there as a border abydeſh.

Fyre, ayre, earth, water were euery howre in an vproare,
Whilſt they lay on a heape, and all dwelt ioynntly togeather;
Fyre, ayre, earth, water were brought to a peacable order,
When they lodged apart, each one in ſeuerall harbor.
Thus by a diſioyning, Elements were mightily ioyned,
And by diſunyting vnyted fymely for euer.

Each part thus placed, round earth was caſt in a compas
Lyke to a globe or a ball, that noe ſyde might be vnequall.
Then were ſwelling Seas powrd forth in places apoynted
Here and there by the earth; whoſe branches duly dyuyded
Kyngdomes from kyngdomes: then firſt came ſprings fro the mountayns,
Pooles were pitcht in moores, and lakes lay downe by the valleys,
Ryuers flowd by the fyelds with a thouſand ſlippery wyndings,
Some ſuckt vp by the earth, ſome ran to the ſea with a reſtleſ
race, his ſhoare for a banck with billowes mightily beating.
Then fyelds ſtretcht themſelues, then meddowes gan to be flowring,
Greene leaues cou'rd trees, and trees gaue ſhade to the forreſts,
Mountayns mounted aloft, and dales drew ſpeedyly downeward.

Ouer ſea and earth, the relenting ayre he repoſed,
And there foggs and myſtes and cluſtred clowds he apoynted.
Thence come thunder-clapps, thence lightnings, there be the bluſting
Wyndes, whoſe roaring blaſts would teare this world in a thouſand

Peeees, might they rage at randon: but the prefixed
Coastes are known, for these fowre brawling brethren apoynted.
Eurus flew to the East, where *Memnon's* mother ariseth,
Sweete *Zephyrus* to the Weast, where Sunnes reuolution endeth,
Cold *Boreas* to the North, whence frosts are dayly proceeding,
Moylt *Auster* to the South, where showres are euer abounding.

Next to the ayre, bright sky, as a royall throane he reposed,
And eache parte thereof with starrelight all to beespriekled.
Thus was an ougly Chaos transformd at last to a braue worlde,
Soe braue, that it was a world soe woorthy a world to be seeing.
Euery quarter of it with such lyue things was adorned,
As were conuenient and seemely for euery quarter.
Gods dwelt in bright skyes, and Christall-mantled *Olympus*,
Fowles did fly by the ayre, and Fishes swam by the waters,
Mylde beastes fed by the fyelds, and wylde beasts range by the Forrests.

But man was wanting, who might be the absolut owner,
And haue perfect rule and iurisdiction ouer
Mylde beasts and wylde beasts, and Fowles and slippery fishes.
At length Man was made of mould by the crafty *Prometheus*,
Crafty *Prometheus*, whoe by degrees contriued a picture,
And gaue life to the same with fyre that he stole fro the heauens.
And, where other beasts lay poaring downe to the grownd-wards,
Man with a greater state had a looke lyft vp to *Olympus*,
Whence his better part was then but lately deryued.
This was an age of gold, then was *Saturnus* an Emprour,
Sythe-bearing *Saturne* rul'de iustly without any iudges,
Noe lawes, noe lawyers were then, yet noebody lawlesse,
Noe theeues and robbers were hangd, yet noebody robbed,
Noe bloody manqueller was kyld, yet noebody mured.
Vndissembled loue and playne symplycity ruled,
Vncorrupted fayth and pure synceryty raigned.
Hart conceald noe harme; tong, harts interpreter only,
Playnly without any glose or dissimulation op'ned
Harts harmeles conceipts: hands, true and trusty to practyse,
Did, what his hart contriud, or tong had truly delyu'ed.

Pinetrees pitcht vpon hills, gaue wonted grace to the hill-topp,
Not with gaping gulfs of *Auernus* dayly bedashed,
But with trickling showres of *Olympus* sweetly bedew'd.
Euery man kept home, and where he receau'd a beginning,
There did he make his graue, and drew his dayes to an ending.
Noebody was soe mad by the ragged rocks to be ranging,
And with cloudes, windes, seas, nay heau'n and hell to be stryuing,

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Only to spy and ly, and feede fooles eares with a wonder,
How fro *Genewa* to *Gauut*, from *Gauut* he repair'd to *Vienna*,
How fro the Turk to the Pope, fro the Pope to the Souldan of *Egipt*,
And at last came back fro the new found world as an old foole,
With fowre Dutch-french woords, with a strange-cutt beard, or a Cassock.
Noe townes were walled, noe walls were loftyly towred,
Noe towres were planted with diu'ls inuention ord' nance.
Euery bush was a bowre, and euery rustical harbor
Was fort sufficient, where noe force was to be feared.
Deaths-forerunner Drum did sownd no dreadful Alarum;
Noe man-murdring man with a teare-flesh pyke, or a pollax,
Or blood-sucking sweard was known by the name of a Sowldyer.
Peace made euery man secure, security careles,
Carelesnes cauld myrth, myrth neuer dreed any danger.
Fruytefull ground vntorne, vntutcht, was free fro the plough snare,
And self-sufficient, of her owne selfe yeelded abundance.
Noe new-found dishes were sought, noe costly deuises
Farr-fetcht and deare bought: men simple lyued a simple
Lyfe, v'd symple foode, sloe, nutt, plum, strawbery, apple,
Ackorne falln fro the oake, and blackbery pluckt fro the bramble.
Tygers were then tame, sharpe-tusked boare was obeissant,
Stoordy Lyons lowted, noe wolfe was knowne to be mankinde,
Beares did bow at a beck, no serpent breathd any poyson.
Spring was still-springing, whole yeare was wholly a spring-tyme,
Euer-shyning sunne with cloudes was neuer eclipsed,
Euer-flouring flowrs with frosts were neuer anoyed.
Lyfe-breathing *Zephyrus* with sweete blast charyly fostred
Euery fruite, which th' earth of her owne free bounty aforded.
Yea good-natur'd ground at last gaue plentiful haruest,
Neuer sowl, still mowd, not tyld, yet' fyld with abundance.
Then floods flowde with mylke, each wel-spring then was a wyne-spring,
Euery greene-hewde tree bare sweete and sugered honny.
Happy the age, and happy the men, that lyu'd in a happy
Age: age all of gold, where noe bad thing was abyding,
All of gold indeede, where each good thing was abounding.
But when good *Saturne* by force was dryu'n to *Auernus*,
And vsurping *Ioue* did rule and raigne in *Olympus*,
Golden dayes were gone, and siluer time was aproaching,
New Lords made new lawes: th'owld spring tyme *Iupiter* altred,
And chang'd it to a yeare, and new-made yeare he dyuyded
In fowre parts, each part with a seu'rall season apoynted,
Warne Spring, hoare Sommer, cold wynter, changeable *Autumne*.

Then swelting doggstarre, then scalding breath of *Apollo*,
 Then northern *Boreas* could better bowres to be builded.
 Then ground gan to rebell, from a mother changd to a stepdame,
 Naught but thorns and weeds of her owne accord she aforded,
 But by force constraind and by compulsion vraged:
 Now plow's chaynd to the yoake, and yoake bound fast to the oxen,
 Now are furrowes drawn, and seede cast into the furrowes.
Iupiter of purpose made fruitfull ground to be fruiteles,
 And sowld nought for naught, and sweetenes mixt with a sowrenes,
 Least that too much ease might make men stil to be careles,
 Whereas want breeds care, and care coynes dayly deuises.

Next came brazen tyme, whole hoate and furius of spring
 With bould brazen face was greedily geu'n to reuenging,
 Yet not past all grace. Last age was named of Iron,
 And her cursed brood in like sort framed of Iron,
 Merciles, hard, vniust, vnkinde, vntractable, hatefull,
 Ireful, of Iron ful, yea too ful of ire, ful of Iron,
 Faith, and truth, and shame, for shame lay downe in a dungeon,
 And in-came whooredome, pride, robbery, treacherie, treason.
 Grownd with ditch and hedg was now exactly dyuyded,
 Shippe with waues, and sayles with wyndes were all to be tossed,
 Sea scowrd with rousers, land scowrdged dayly by robbers,
 Myne, not thync, came in; Myne and thync, quite was abandond.

Corne is now contemnd, and fruitfull tree's but a tryfle,
 Their minde's all on mynes of brasse, lead, copper, or Iron,
 Or gold, gold farre worse, then brasse, lead, copper, or Iron.
 Earth's very bowells now are torne eu'n downe to *Auernus*,
 All for gold, gold worse then a thousand seends of *Auernus*.
 First, was an age of gold, then golden goodnes abounded,
 Last, was an age for gold, for then gold only triumphed.
 Weake are thrust to the wall, and strong men strue to be mighty,
 Mighty men hope to be Kings, and Kings still looke to be emprours,
 Might rule's right, lust law, rage reason, worlde's at a worlde's ende,
 World runs all on wheelles: guest fear's to be robd as he sleepeth,
 Hoast can skarce trust guest; wife longs for death of her husband,
 Husband loath's his wfe, and brethren skarcely be brethren.
 Infamous stepdames keepe cups with poyson abounding
 For theyr sons in law: and sons (ô viperus of spring)
 Dayly before theyre dayes wish fathers dayes to be ending,
 All's turnd vpside downe. At last *Astræa* departed,
 And from damnable earth, to the spotles skie she remoued.
 Then came gryelly Gyants, and needes would clymbe to *Olympus*

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With mounts on mountaines, till thundring *Ioue* in a fury
 Brake their scorched bones, and bullwarkes all to be battred:
 Whose congealed bloud transformd to a most bloody offspring
 By th'earth their mother that causd that desperat uproare,
 Stil contemned Gods, and heauens dayly inaligned.
 Wherewith *Ioue* incenst, and mou'd of late, by *Lycæons*
 Owtrage, ouer-whelmd whole earth with a mightyly flowing
 All ouer-flowing water: soe that, not a man now,
 But good *Deucalion* was lyuing, and not a woeman,
 But good *Pyrrha* remaynd, which mankynde newly repayred,
 And, by casting stones, brought foorth soe stoany an offspring.

THirfis hauing made an end of this tale to the content of the hearers generally; *Elpinus* began thus to worke upon it. Poets and Painters (men say) may well goe together, sith pen and pencill be both alike free, and doo equally challeng the selfesame prerogatiue. *Cicero* reporteth, that *Fabius* a famous Romaine, thought it an especiall commendation, to be surnamed *Pictor*. And, *Antiquissimu nr̃e doctis fuit poetarum genus*, saith the same *Cicero*. When I talke of Painters, I meane not the ridiculous fraternitie of silly Wall-washers: neither doe I euer once thinke of our loftie rimers, when I make mention of Poets. Yet a wall may bee colored by an elegant Painter, but the conceite and elegancie is more then the colour: and poets (seeking as well to please, as to profit) haue well made choyce of verse, yet the making of a verse is no part of Poetrie: otherwise, the sweete and inimitable poeme of *Heliodorus*, should be no Poeme, and euery vnreasonable rimer should weare a *Lawrell* garland. Both poetry, a speaking picture, and paynting, a dumbe poetry, were like in this, that the one and the other did vnder an amiable figure and delight-some veyle, as it were, couer the most sacred mysteries of auncient philosophie. Nay, *Pythagoras* himselfe by his symbollicall kinde of teaching, as also *Plato* by his conceited parables and allegoricall discourses in his booke called, *Phædrus*, *Timæus*, and *Symposium*, may make any man beleue, that as the learned Indians, *Ethiopians*, and *Egyptians* kept their doctrine religiously secret for feare of prophanation, so the Grecians by their example, haue wrapped up in tales such sweete inuentions, as of the learned vnfolder may well be deemed vnderfull, though to a vulgar conceit, they seeme but frivolous imaginati-
 ons. Yea that song of the most wise *Salomon*, called for the excellencie thereof, the song of songs, is altogether mysticall and allegoricall, least any man thinke my speech but a tale, in attributing so much to poeticall tales: which, mee thinkes, may well bee compared to sweete grapes couered with leaues and brāches, or to the old *Sileni*, which being but ridiculous in shew, did yet inwardly contein the sacred image of some God. He that cannot conceaue any sufficient cause which might induce antiquitie to deale thus warilie in matters of

such importance, let him knowe, that rerum *imago*, the picturing, fashioning, figuring, or, as it were, personall representing of things in verse after this manner, is most effectuall and anayleable, to moue mens mindes, to stirre vp delight, to confirme memorie, and to allure and entice our cogitations by such familiar and sensible discourses, to matters of more diuine and higher contemplation. Poeticall songs are Galleries set forth with varietie of pictures, to hold euery mans eyes, Gardens stored with flowers of sundry saouours, to delite euery mans sence, orchyards furnished with all kindes of fruite, to please euery mans mouth. He that is but of a meane conceit, hath a pleasant and plausible narration, concerning the famous exploits of renowned Heroes, set forth in most sweete and delightfull verse, to feede his rurall humor. They, whose capacitie is such, as that they can reach somewhat further then the external discourse and history, shall finde a morall sence included therein, extolling vertue, condemning vice, euery way profitable for the institution of a practicall and common wealth man. The rest, that are better borne and of a more noble spirit, shall meete with hidden mysteries of naturall, astrologicall, or diuine and metaphysicall philosophie, to entertaine their heauenly speculation. That this is true, let vs make triall, and first in Saturnus and Chaos, offered vnto vs by Thirsis: whereof, before we speake, it shall not be amisse to note this generally, for the better conceauing of ensuing particularities. Iupiter, Iuno, Neptune, Ceres, with the rest, are therefore called Gods and goddesses, for that in the superior and fierie region of the ayre noted by Iupiter, in the inferior, represented by Iuno, in the bowells of the earth, figured by Ceres, in the deapth of the Seaes, shadowed by Neptune, and so in others, there is, *in sum*, a certaine celestiaall and diuine power, so called by Hippocrates, and by the ancient Poets more particularly expressed by the sundry titles of seuerall Deities proportionable thereunto. And, if the copulation or coniunction of these deified elements obserue the natural order of generation, it is called of the Poets a marriage of such a god and goddess: if it swarue and degenerate from the wonted course of nature, they tearme it adulterie and libidinous loue, & the parties, louers, not man and wife, as in the former kinde of copulation: so that, no mā hath cause to think it a ridiculous repugnancy & impossibilitie, whē as Poets in their songs make mention of the loue, marriage, procreation, affinity, offspring, pedegrees, and descents of their superior & inferior gods.

Now for the transfformation of Thirsis his Chaos, true it is, that Ouid much after this manner discourseth of the creation of the world, of the reducing of the confused Chaos into distinct formes, of Prometheus his framing of man of the very earth it selfe: which things, no doubt, as also the distinction of times into foure seuerall ages, of gold, siluer, brasse, and yron, were taken, (although in part mistaken) out of the sacred monuments of Moyse. Leo Hebraeus, out of some anciēt Poet, whom he calleth Pronapides, reporteth another history of the same matter, albeit not after the same manner. Demogorgon, saith he, the great and terrible God of heauen and earth, accompanied only with Eternitie & Chaos,

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perceaved on a time, an outrageous uprore and tumult: stirred up in the bely and bowels of the forenamed Chaos: therefore, to ease her, he stretched forth his right hand and opened her wombe, & hence presently came forth a filthie and deformed offspring, called Litigiū, Strife: which no sooner appeared, but immediately it bred brabbles, made a foule stirre, stirred up contentions, and strone to mount up toward heauen, but that by Demogorgon he was ouerruled, and throwne downe to the lower partes & elementall regions. Chaos as yet had not ended her childe-bearing labor & trauaile, but was troubled with heauie burdens, fainty sweats, languishing groanes, & fierie tormēting agonies; so that Demogorgon could not for pittie withdraw his helping hand, till by his assistance, she had brought forth Pan, with his three fatall sisters, and also Erebus, Æther, and Dies. Pan found such fauour, that Demogorgon committed vnto him the whole charge of his familie, commaunding his three sisters continually to waite and attend vpon him, as his handmaydes: And thus was Chaos at last deliuered, and eased of her childe-birth. By Demogorgon, or peraduenture, Demiurgon, is here vnderstood that one & only creator of al, to whom Eternitie is inseparably conioyned, sith himselfe is, was, and will be eternall and euerlasting. Chaos, in this eternall societie obtineth the third place, because she is that common, confused, and undistinct matter, which the ancient Philosophers made Co-eternall with the Creator: calling the one, the Father, the other the mother of al things formed; yet so, as they alwaies esteemed Demogorgon the chiefe and efficient, & Chaos only the subsequent and secondary cause in this procreation. The reason why they ioyned Chaos with the Creator as a companion from all eternitie, was this: they thought it proceeded from him by a certaine eternall generation: so proceeding, as eternall, because alwaies proceeding; yet so eternall, as proceeding, because not of her selfe proceeding but from the procreator. And as they made Chaos proceede from Demogorgon eternally without limitation of time, so they affirmed, that he afterwards framed all things of this v-formed Chaos not eternally, but in time. The tumult and uprore styrd up in the bowels of Chaos is her naturall inclination and desire of bringing forth things variable and disagreeing. The hand of Demogorgon, which opened her bely, is that celestially power, reducing the vniuersall and confused possibilities of Chaos, to distinct formes and actnall particularities, and giueth vs also to vnderstand, that this first production of things, was not vsuall and accustomed (as naturall generation is, which afterwards succeeded this supernaturall creation) but strang and wonderful, & did therefore require the vse of Demogorgons hand, that is, the most mighty and effectnall instrument of all others. Strife came first forth: for from prima materia that first and generall matter of all that was made, the diuision and distinction of things, which before were confused and undistinct, proceeded: & this diuision is called strife; sith it conuerseth among foure strining & contrary elements, the one alwaies maligning & repugning the other. His face was ougly & deformed: for discord and diuision causeth defect,

want, & imperfection, as union & concord, are the authors of blessednes, beauty, and perfection. Strife struing to get up to heauen, was thrown down to the earth: for in the celestiall bodies there is noe discord, noe repugnancy, and therefore consequently, noe destruction or mortality, effects thereof: but only in these earthly and inferior matters, continually subiect to infynite decayes and dissolutions, caused by oppositions and contrarieties. The burdens, sweatings, groanings, and agonies of Chaos, are the euer-strugling and contending natures of the foure elements, heavy earth, moyst water, breathing ayre, and consuming fyre: for pacification whereof, Pan was borne, which in Greeke signifieth, All: and betokeneth that generall and vniuersall power of nature, ruling and gouernynge whatsoeuer proceeded from Chaos; and quyeting those disagreeing qualities of the repugnant elements. Whereupon it is here sayd, that after Strife, came, Pan; syth after discord, comes concord, and succeedeth in place therof. Together with Pan, the three fatall Ladies of Desteny, Clotho, Lachesis, and Atropos were borne, attending on Pan, the God of vniuersall nature. *κλωτο*, soe called of turnyng, noteth the continuall motion and reuolutiō of things present, and turneth and spinneth the present threede of lyfe. *λαχίς* is the production and drawing forth of that which is to come, preparing and keeping diligently the threede of lyfe which yet remaineth to be turned and spunne. *ατρος*, as if a man would say, irremeable, irremocable, and immutable, representeth what is past, which neuer returneth: and this last Lady hath dispatched, finished, and cut of the threede committed to her charge to be spunne. In Latine they are called *Parcae à parcēdo*, of sparing, by the contrary, as some thinke, because they spare not, as lytle Iohn was called soe in iest, being a man of a wonderfull great stature. Scaliger lyketh not this cōcept, syth they spare indeed rather the otherwise, one of the only cutting of lyfe, whereas the other two maynteyn and preserue it. Varro thought they were in Latine called *Parcae à pariendo* of bringing forth, whereupon their particular names were framed accordingly, of the tymes of byrth, the one being of the auncient Romayns called Nona, the other Decima, of the nyth and tenth moneth, in the which vsually by course of nature the childe is borne: yet, because whosoever is borne, is borne to dye, the third was named Morta, of the Latyne Mors, which signifieth Death, represented by the third fatall Lady. Claudian in his Poeme de raptu Proserpinæ, maketh them all attend on Pluto, soe doth Fulgentius, because their dominion is most ouer these terrestriall and inferior bodies, figured by Pluto and his infernall kingdome. Agayne, these Ladyes drawe forth the threede of mans lyfe, and mans lyfe is long or short, according as the body is framed of a strong or weake matter, which earthly matter is subiect to Pluto. The first hath care of mans byrth, the second of his lyfe, the third of death. The first is yong, the second of myddle age, the third very owld: the yong Lady holdeth the distaffe and draweth the flaxe, the myddle hath a spynndle and windeth up the threede, the owld sister with her Sheares snappeth the threede in

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two. Homer in his hymne to Mercury maketh them winged, for tyme flyeth, and death draweth on. They are here sayd to be borne of Chaos, sith in that first distinction and separation of things out of that confused heape and Masse, euery particular matter had his peculier destiny allotted vnto it: others would haue them to be borne of Erebus (the most hidden and remote part of the earth) and of Darcknes: that, by the obscurity of the father and mother, wee may imagine how difficult, nay how impossible a thing it is, to search out the hidden causes of Destiny. There bee also some that make them the daughters of Iupiter and Themis, the rulers and directers of fatall iustice and vniuersall providence.

the first
ecture of
e Desti-
ca.

Plato in the tenth booke of his common wealth, maketh them the daughters of ineuitable Necessity, placing between their knees, the great Spindle of adamant, reaching from the arctike to the antarctike Pole: they sit on a throne, equally distant one from an other, couered with white roabes, crowned with diademes, singing proportionably to the heauens harmony, things that are past, present and to come: they all ioyntly togeather with their mother Necessity, turne this spindle, Clotho with the right hand, Lachesis with the left, Atropos with both, as appeareth there in Plato more plentifully, in imitation whereof, as should seeme, Ouid in the last booke of his transformations, bringeth in Iupiter talking with Venus concerning the immutable decrees of these inexorable Ladies, written in Iron, brasse, and Adamant.

Talibus hanc genitor: sola insuperabile fatum
Nata mouere paras? intres, licet, ipsa fororum
Tecta trium: cernes illic molimine vasto,
Ex ære, & solido rerum tabularia ferro:
Quæ neq; concussum cæli, neq; fulminis iram,
Nec metuunt vllas tuta atq; æterna ruinas.
Inuenies illic incisa Adamante perenni
Fata tui generis.

Hereupon doth Capella call them Ioues scribes; for that they register his decrees in these euerlasting tables. Catullus in his wedding song of Peleus and Thetis (which noteth the generation of things, for *χλως* is slyme, and Thetis water, whereof all things are made, yet by an efficient; and therefore all the gods were at that wedding, except Discord, the only cause of dissolution) maketh their heads to be bound with a white fillet or lawne: some others giue the garlands of Daffadil.

the second
ecture of
e Desti-
ca.

The sixt childe that Chaos brought foorth to Demogorgon, was named Erebus, a certaine naturall power incident to euery inferiour thing, and, as it were, cleauing and adherent thereunto: and this, in the terre-

Strian

Triall globe, is the very matter it selfe, wherof things are made, the only cause of generation, corruption & all other alterations in these inferior bodies: but in Man, the microcosm, or little world, it signifieth that naturall appetite, and continuall desire, which man hath to obteyne new matters; whereupon the Poets haue also fayned, that this Erebus had many children, as Labour, Enny, Feare, Deceit, Fraud, Obstinacy, Pouerty, Mysery, Famyne, Lamentation, Sicknes, Death, and such like, whose mother they made Darknes, or Night, who bare to Erebus her husband this loathsome broode, according to those verses of Claudian in his first inuective against Rufinus.

Glomerantur in vnum

Innumera pestes: Erebo quascunq; , sinistro
Nox genuit foetu; nutrix discordia belli,
Imperiosa fames, laetho vicina senectus,
Impatiensq; sui morbus, liuorq; secundis
Anxius, & scisso mœrens velamine luctus,
Et timor, et cæco præceps audacia vultu,
Et luxus populator opum, cui semper adhærens
Infelix humili gressu comitatur egestas,
Fœdaq; auaritiæ complexa pectora matris
Insomnes longo veniunt examine curæ.

The two last children of Demogorgon, were Æther and Dies, the superior region of the ayre, and the brightnes of the day: who, of brother and sister, became man and wife, and begat Cælius or Cælus, the heauen: which name was first attributed to Vranius, Father of Saturnus, king of Crete. This Vranius, for his excellency, was deemed rather celestially, (as his name importeth) then any earthly creature: representing that athereall purity by his diuine wisdom, and the celestially light and brightnes, by his vertuous conuersation: this is the historicall sence: now for the Allegoricall conceipt, it is most manifest: for Cælus, the heauen, including and concluding euery thing, is therefore called the sonne of Æther and Dies, for that his nature is athereall by reason of his most subtile and spiritall perspicuity; and also bright and light-some by the plentifull and abundant light of those so many radiant starres wherewith it is sweetly garnished. And as Vranius himself for his vertue was called Cælus, heauen, soe Vesta his wife, because she was a fruitefull and happy mother, was called Terra, the Earth. Of these two, Saturnus was born, wholly addicted to husbandry and tilling of the earth, and of nature slowe and heauy, like the earth. Allegorically thus; Saturnus is Sonne to Cælus, because he is the first Planete, and nearest to the highest heauen. He is also sonne to the earth, as in most of his naturall proprieties resembling the earth. First his color is pale and leaden, like the earth: Secondly, as the earth of all other Ele-

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wents is most grosse and beauiy, soe Saturne among other Planets is most slowe in finishing his reuolution, as requiring full thirty yeares for the accomplishing of the same; whereas Iupiter endeth his in twelue yeares, Mars in two, Sol, Venus, and Mercury in one, and Luna, the Moone, in one moneth only. Thirdly Saturne by his influence worketh such a constitution and temperaturre in mens bodies, as is altogether agreeable with the qualities of the earth, to wette, cold and dry, making them in whom he is predominant, sad, melancholicall, graue, beauiy, pale, ginen to husbandry, building, and such like exercises. Whereupon he is figured as an olde man, sad, euil-fauoured, musing, badly cloathed, with a fiske in his hand, a fit instrument for his earthly practise. He asordeth a reaching wit, profound cogitations, perfect knowledge, sage and graue aduice, constancy of minde and perseuerance: by reason that the earthly nature of his mother is qualified and tempered with that of his caelestiall Father. Lastly, as of his Father he causeth perfection and excellency of minde, so by his mother he is the author of deformity and destruction of the body,

His wife was called Ops, his owne sister, borne of the same Father and Mother. Allegorically, Opis signifieth help or assistance, noting the ayde and furtherance of the earth herself towards the tilling of fyldes, building of howses, and founding of Cities. Soe is she worthily both sister to Saturne, as borne of Cælus, whose influence is the best mainteyner both of husbandry and earthly habitations: and also wife to Saturne, for that as he is the agent, soe herself is the patient in husbandry and fortification. Saturne bereft his father Cælus of those instruments which are fit for generation: Cronos, that is, Saturne, is time, time is the measurer of the worlds motion; therefore, as one world, soe one time, one Saturne; and Cælus can get no more like him, fith all is now spent and consumed vpon him. Saturne fearing the prediction of Oracles, that his owne sonne should expell him out of his kingdome, consulting with his brother Titan, resolved to deuoure all the sonnes, that his wife Opis should beare unto him; and for that intent commaunded her to shew him euery childe immediatly after the birth thereof. She first brought forth Iupiter and Iuno: Iuno being a girle, and therefore not to be deuoured, was presented to her Father: but Iupiter was preserved from his rage and fury by the noyse of Cymballs & Taburs, which soe possessed Saturne his eares, that he heard not the yong infant Iupiter, cry. Saturne angrily and earnestly demaunding where he was, his wife gaue him a Stone wrapped in a cloth, insteede of the boy, which stone for haste and rage, he swallowed, and afterwards vomited it vp againe, euen as he did all such of his other sonnes, whom he had deuoured. The like policy she vsed in preserving of Neptune, making his father beleene, that it was noe childe, but a yong colte, whereof she was then deliuered, which Saturne thinking to be true, glutted the colt accordingly. Next to these were Pluto and his sister Glauca borne: but Glauca being only shewed to Saturne, Pluto escaped aliu: all the rest of his sonnes he first deuoured, and presently vomited, as before is mencio-

ned. Allegorically, Titan, the Sunne, and Saturne, Tyme, conspire together and resolve, that all things in tyme borne, shall also dye in time. For, as the devouring continuance of outwearing time consumeth all things, so the life-giving influence of the quickning sonne, is the chiefe cause of procreation: whereupon it is usually said, that Sol & homo generant hominem, The sunne and man beget man. His daughters he deuoured not: for, time consumeth individuals, this thing, and that thing, but not the roote and ground of things, figured by the femall sex. Iuno the ayre, with Iupiter the fire, and Neptune and Pluto the water and earth, are not deuoured: for, the foure elements continue still: but the rest are still subiect to continuall corruption: corruption I meane in part, which is alwaies a generation, of some other particularitie, not a totall or generall destruction: which is the cause, that time cannot digest and utterly consume, but is enforced to vomite and restore euen those very bodies which hee first deuoured, according to that old ground which giueth vs to learne, that, as nothing can be made of nothing, so nothing can be made to be nothing,

Gigni

ex nihilo nihil, in nihilum nil posse reuerti.

Homer calleth Iupiter *Zeus*, for that he sucked Goutes milke, the reason is this, a Goate is euer climbing and getting upward, as Iupiter is, noting the fierie and highest part of the ayre. This eithereall and superior part of the ayre, was thought of the Pythagoreans (by reason of the wonderfull celeritie and quick dispatch of his motion and reuolution) to cause a most sweete and melodious harmonie: whereupon Iupiter was reported to be preserued by the tinkeling of Cymballs and sounding of taburs.

Iupiter is placed immediatly after Saturne in heauen, as Iupiter King of Crete, succeeded his father Saturne in his kingdom. This Cretish King Iupiter for his bountifull and liberall nature was called by the name of that most good and beneficiall planet Iupiter; euen as his father, for the causes rehearsed, was named Saturnus. Hee that hath in his natiuitie Saturne predominant ouer Iupiter, is like to bee endued with no excellent qualities, especially those that usually proceede from Iupiters influence, as Iustice, liberalitie, magnificence, pietie, fauour, beauty, riches, promotion, lone, and such like: all which by the maligning nature of this damifying planet Saturne, are altogether corrupted and depraued, as the Cretish Iupiter when he was but a tender infant, was faine to be secretly conueyed away from his sterne and cruell father Saturne, who sought his destruction. Saturne being imprisoned and chained by the Titans, was released by his dutifull and mercifull sonne Iupiter, who came with a mightie army to the succor of his father. Allegorically, when the good and beneficiall Iupiter in any mans natiuitie over-ruleth preiudiciall Saturne, beholding the other planets with an amiable and fortunate aspect, which confoundeth the dead looks and frowning face of Saturne, then is that man freed from those Saturnian chaynes of calamitie and miserie, which otherwise he were

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Subiect vnto. These Titans were the sonnes of heauen and earth, signifying the foure elements, which include in themselves, a certaine terrene and earthly nature, and are therefore continually depressed and beaten downe by the power of the superior bodies: for, vapors by the heate of the sunne (the sunne is called Titan) are drawne vp, which when they approach nere the celestiaall region, are repelled and driuen downe againe, or els resolved into pure and subtile ayre, and this mounting vp, and throwing downe is perpetuall.

Iupiter, when he had thus enlarged his father, & serped his crowne and royall dignitie, banishing Saturne into hell, or the infernall regions. Historically, Iupiter having freed his father from thaldome, tooke vpon himselfe the dignitie and regiment of Creete, enforcing Saturnus to flie into Italie; where he was honored lining and dying as a God: for, such was the custome of that age, to attribute diuine honors and titles vnto them as Gods, of whom they receaued any goodnesse: as they did indeede of this Saturnus, who taught them how to till and manure the ground, to coyne money of mettale, which before was of leather, to leaue bushes and caues, and line more ciuily and orderly, and to obserue certaine Lawes and constitutions by him innented, as appeareth by Virgil. 8. *Æneid.* who therefore calleth that time, the Golden age. Now in truth Italy was then far inferior to Greece in Wealth and Dignitie, and might therefore be called the infernall region, or base and lowe countrey in respect of Saturns flourishing kingdome: as also, for that Italie is lower then Greece, as inclining more to the west; and it is an vsuall thing, for men to call the East, the superior or higher region, and the West, the lower, downecast, and inferior; or lastly, as Varro wil haue it, *qd latet Italia inter præcipitia Alpium & Apennini*: because Italie doth, as it were, lurke and lie hidden betweene the abrupt and high toppes of the Alpes & the Mountaine Apenninus. That this is true which I report, of his being in Italie, besides the testimonie of Virgil in the place aboue alleaged (where he saith that Italie, was named Latium, a Latendo, because Saturne did lurke and lie there, to hide himselfe from his sonne Iupiter.) Ouid also will beare me witnes, who in the first of his *Fasti*, concluding this matter, saith, that for an eternall memoriall of his arriuall and good institutions, the Italian posteritie in their money of mettale, figured the ship wherein he came vnto them.

At bona posteritas puppiū formauit in ære,

Hospitis aduentum testificata dei.

Allegorically, as before; when in any mans action or natiuitie Iupiter is predominant, then doth he controle Saturne, depriving him of his power and dominion, and drining him out as his inferior. Sabinus thinketh that Saturne was therefore saide to be driuen into the infernal dungeons, for that he is of all other Planets, the most remote and furthest from the earth, making that infinite and vnnearasable height of Heauen, to be this Tartarus, this infernall or strange and far remoned region. But the most conceived allegory for this

purpose is that following: for although that in Saturns time and raigne, that is, by the influence and vertue of this Planet Saturne, the seede is preserved in the bowels of the earth, and congealed or thickned in the bodies of sensible creatures at the first generation and conception; yet when these things are brought forth and receaue increase and augmentation, then doth Iupiter shew himselfe to be King, and dealeth all in all, driving out olde Saturne into corners, and blinde and obscure places, where the first seedes of things lie hidden, which only are subject to Saturnus iurisdiction.

Time is swift and everpassing without stay: which may bee the cause why Saturne is changed to a swift courser, when his wife tooke him dallying with Philyra, of whom he begat Chiron the Centaure as hereafter will appeare.

Thus have wee the good olde Saturne in his raggs, with his foure children before him, his consuming syth in his right hand, and a stone couered with cloth put to his mouth, with the left hand.

Out of Eusebius, he may be thus also figured: himselfe couered with a long roabe: two eyes before, as many behinde: of which foure, two did ever watch, whilst other two slept: foure wings were fastned to his shoulders, two spread forth, as though he were ready to flie, two pluckt in, as though he meant to stand still: he had also two wings at his head. The foure eyes and wings note, that Time, though it seeme to sleepe, yet alwaies watcheth and yet so watcheth, as it seemeth still to sleepe: and, as it standeth, it flyeth away, and yet in flying, after a manner standeth still. The two wings at his head are said to represent the intellectuall facultie and reasonable power of mans minde, the old Philosophers being of opinion, that the soule receaued from Saturnes sphere, the gift of reason and intelligence.

Saturnes
two pic-
tures,

Saturne his wife had diuerse names. Rhea, *ῥήϊα* à fluendo: either because euery thing floweth from the earth, as from a fountaine, or that the flowing raigne is made of vapors and exhalations from the earth. Vesta she is also called, because she is Vestita, that is, couered with corne and grasse as with a vesture: or, quia vi stat, because she standeth by her owne force, quasi vilita, according to that of Ouid in his Fasti.

Stat vi terra sua, vi stando vesta vocatur,

Causaq; par graij nominis esse potest. *Ἔστιν ἡ τῆς γῆς, ducatur.*

The other Vesta, Carlius his wife, differeth not much from this: but that she seemeth to figure the very essence of the earth; and this, the fruitefull efficacy, operation, and assistance thereof, whereupon she was called Opis, as I haue before, of helpe or assistance: Cybele, of a Phrigian Mountaine so called: or rather, as Festus Pompeius thinketh, *κύβητις*, signifying a Cube; sith in olde time they did consecrate a Cube vnto her: the reason was for that a Cube which way so euer it be throwne, stādeth alwaies direct, representing therefore, the not remouenable stability of the Earth. Lastly she was called Magna mater, the

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great mother both of Gods and men, sith as well the Pagan Gods as men, being both mortall, must both acknowledge the earth their foundor and benefactor, whereof more in Tassoes *Messagiero*. She is covered with a Diadem bearing diuers turrets; the circuit of her Crowne signifying the compas of the Earth, and her turrets, the stately buildings of the same, according to that of Lucretius lib. 1.

Muralique caput summum cinxere corona,
Eximij munita locis quod sustinet vrbes.

Her garment is all wrought with flowers and bordered with branches, noting, that all such things proceede from the Earth. Her Chariot is drawne by Lions, or foure wheeles: the foure wheeles giue vs to vnderstand, that, although the Earth be immouable, yet all earthly things are in continuall motion and alteration, according to the foure seuerall constitutions and seasons of the yeare. The Lyons note the mightie and Lyonlike operation of the celestiaall bodies vpon the earth: or, that husbandmens bodies must be strong like Lions: or lastly, that the stoutest were tamed, and must liue and dye on and in the earth. Her scepter is a signe of earthly pompe and dignitie. Round about her be emptie and vacant seates; either, for that the earth hath alwaies places of habitation in store for succeeding people; or, for that houses, cities, and countries become many times desolate by pestilence, famine, sword, fire, or otherwise; or, because many regions were then thought to be uninhabitable. Isidorus maketh her hold a key in one hand; for that the earth is, as it were, closed and shut vp in the winter, fostering then and cherishing in her lap the seede, till spring time come, and then she openeth her selfe: and therefore is April so called of *Aperio*, quasi *Aperilis*, the open, or opening moneth, as Ouid doth expound it,

Aprilem memorant ab aperto tempore dictum.

Coribates her priests, stand round about her, al in armor: & so should euery mā, priest, swaine, or what soeuer; be ready with life and limme to defend his native soyle. The noyse of *Taburs* had (as Ouid also testifieth) his beginning frō *Iupiters* birth, who, as I said before, was by that meanes concealed frō his father *Saturne*: some referre the roundnes of the *Taburs*, to the roundnes of the earth, & others there be who think that the *Taburs* and *Cymballs* did note the windes, stormes, clouds, & thunders; al which come of the exhalations of the earth, mounting upwards. *Pinus* is sacred vnto *Cybele*, for that *Atis* a sweet young youth who she loved, was by her transformed into the same for pitie, seeing the poore boy (being reiected of her for violating his vowed virginittie) plague his owne body, by cutting off those partes wherewith he had offended. This *Atis* (saith *Eusebius*) representeth flowers which are fayre in shew, but fade and fall away, before they bring forth any fruite, which is the cause, that he is said to be deprived of his fructifying members, the tale is sweetly told by Ouid in his booke de *Fastis*. Another *Velta* they made to be *Saturns* daughter, signifying that vitall heate, which, dispersed all ouer and through the bowells of the Earth, giueth life to

all earthly things, On her service attended the Vestall Virgins in Rome, so called of their Mistres Vesta, of whom also Ouid in the same booke hath learnedly discoursed; among other things, adding this,

Nec tu aliud vestiam, quàm viuam intellige flammam.

Cybele
picture.

In Saturns time, the harmeles simplicitie of his subiects gaue name to the golden age, as I said before; which by degrees declining to siluer, and brasse, in the end became all of yron. Then did Altræa leaue the polluted earth, and settled her selfe betweene the Starres called Leo and Libra, the Lyon, and the Balance, conering her face in the cloudes for griefe to behold such impietie. Allegorically, Altræa, of Altrum, a Starre, is celestiall and heavenly Iustice: a Iudge must be stout and of good courage, as a Lyon, least for feare of menaces he spare the due execution of iustice: yet he must also weigh each thing in an upright ballance, that affection or corruption doe not peruert iudgement: Her face is couered with clouds: for a Iudge must not behold the parties with affectionat and preiudicat eyes, seduced by wrath or drawne away by Partialitie.

Altræa thus gone, the Giants began to rebell: a blondie broode, borne of Cælus his blond, falling on the earth, when Saturne his sonne deprined him of his virility. Some other make them to be borne of Neptune and Iphimedeia: Neptunes broode is furious and unruly by reason of the superabundant store of unbridled humors: and Ihimedeia, is nothing else but an obstinat and selfe-wild conceite and desire grounded in the minde, and not remoueable. These allegorically are seditious and rebellious subiects in a common wealth, or schismaticall and hereticall seducers in the Church. Iupiter, the King or supream gouernour: the Giants, rebels or heretikes: the hills, their aspiring desseignes and accursed stratagems: Ioues lightning, the iust plague and confusion of such attempts: their serpentine feete signifie their pernicious and poysonable policies, and their monstrous and most degenerate deformitie in opposing themselves against the common wealth. The battaile was fought in Phlegra a sulphurous part of Thessalia, for *phlegma* is to burne. There is yet extant a fragment of Claudian, entituled, Gigantomachia, the bataile of the Giants, wherein many of their names are particularly set downe, the historicall truth is extant in Theagenes and Eudoxus. Of the Giants blond came the blond-thirsting Lycaon, in truth a tyran of Arcadia, who first did violate the lawes of truce and league by killing and sacrificing vnto Iupiter, a certaine hostage sent from the Molossi: whereon came the fable, that he set mans flesh before Iupiter, to trie, if he were a God or not. This Lycaon for his crueltie, is here transformed into a wolfe, which in Greeke is called *lycaon*, agreeable to his ancient name. That which foloweth of the generall deluge or inundation, is borrowed, by likelihood, out of Moyies, by adding thereto the conceit of Deucalions and Pyrrhaes casting of stones behinde their backs for the renuing of our stony generation. For, both Lucian reporteth, that Deucalion entred an arke,

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and beasts and fowles with him: and Plutarch, that he sent forth a Dove, which returning, brought a signe of the decreasing waters, all which agree with the historie of Noc. As for Deucalion he is said to haue rained sometime in Thes-salia, which being for the most part drowned by sodaine waters, himselfe and his wife Pyrrha assembled on Mount Parnassus all such as escaped: and by their wisdom (figured by the oracle from Themis) brought them to be sociable againe, and multiplie as they did in former times.

But all this while we forget the poore Prometheus, who yet lyeth groaning on the mountayne Caucasus, for stealing fyre from heauen to make his image lyue: and taketh it very unkindely, that we haue, in this creation of the world, made noe mention of him, by whose bold enterpryse, Man, the best part of the world, was both framed first, and quickned afterwards. Minerva, lyking Prometheus his worke, bad him aske what he would that was in heauen, to furnish his begun workmanship: he answering, that, vnles he were there to see what was in heauen fit for his purpose, he could desire no certeyne thing, was brought vpthither by Minerva: where; seeing euery thing quickned with fire, he drewe secretly neere to the Chariot of the Sunne, and thence kindled a sticke, and with that fire gaue life to his image.

Historically, Prometheus is sayd to be the first who made any image of man, of clay, whence this poeticall imagination tooke his beginning, and by continuance of time grewe to this (by the accustomed policies of the olde deceauing serpent, who is euer ready to further Atheisme and idolatry) that Prometheus was honoured as a God, and had Temples dedicated, and Altars erected for his seruice accordingly. As appeareth by Pausanias, who reporteth, that in the Academy of Athens, there was an altar consecrated vnto Prometheus, and that at certaine times apointed for that purpose, diuers men came thither, and there lighted a number of burning brands, running with them one after another all in a rowe to Athens, in such sort, that whosoever caryed his fire brand burning quite to the Citie, was reputed Victor: and if any mans brand were extinguished or put out by the way, he gaue place to his fellow following.

Allegorically, Prometheus is the fore-seeing and fore-knowing of thinges before they come to passe (for soe the very woord importeth,) as Epimetheus is the knowledge which we get by the end and euent of things already past & gone, whose daughter is Repentance. Prometheus was the sonne of Iapetus & Themis: Iapetus is nothing els (saith Proclus) but the most quick motion of heauen, and the motion of moving and flying: An Eagle consumeth his hart, a wise mans minde is euer full of meditations: as much as by the day the Eagle denoureth, so much the night restoreth againe; soe, learned mens cogitations admit intermissions, but noe interruptions: he was bound to a piller, or columnne; The minde is bound fast to the body, and there chained for a while: some make him bound to the Mountaine Caucasus, for that there he observed the resolution of the heauens: The yeelding and giuing place to the succeeding season

lowe or companion that runneth, meanes nothing els, but that the whole course of this present life, is full of woe and miserie, which when they are once ended, our race is ended also, and they that come after vs, take at our hands, as by tradition, the like fire brands of calamities, as we our selues sustained before. Remy Belleau bringeth in Prometheus lamenting in his Bergerie, Thus,

*Noble race de dieux, semence Titannine,
Qui retires du ciel ta premiere origine,*

And so forth, as foloweth there in that his complaint: so passionate, as that I am sory not to repeat it, & yet so copious as that I haue no time to rehearse it: especially hauing spent somuch of the day about this outworn Chaos, which, I hope, will therfore seeme pardonable, because the understanding of all other poeticall tales and transformations by likelyhoode to be toulde, must needes receaue great light from that which hath beene spoken. Here good Elpinus passed awhile: and sith Pan had beene by him esfoones mentioned in this his discourse, it was thought conuenient by the Lady Regent, that Menalcas his song should be spent on that subiect: who thus began accordingly.

A *Readi in Syrinx* was a Nymph most noble, amongst all *Naiades* and *Dryades*, that, in olde times highly renowned *Arcadian* fountaines and mountains euer aforded.

Fleahly *Satyrs*, *Fauni*, *Silvani* dayly desired
Braue bony *Syrinx* loue, yet loueles braue bony *Syrinx*
Fleahly *Satyrs*, *Fauni*, *Silvani* dayly deceaued.
Syrinx tooke noe ioy in ioyes of Queene *Cytheraa*,
But vowd life and loue, and hart and hand to *Diana*.
Lyke to *Diana* she lyu'd, for a virgins lyfe she professed,
Lyke to *Diana* she went, for in hunting roabes she delighted,
And with bow and shafts stil practysd lyke to *Diana*;
Onely the diffrence was, that, in-hunting-mighty *Dianaes*
Bow, was made of gowld, and *Syrinx* bow of a cornell:
Which noe great diffrence was not so greatly regarded,
But that Nymphs and Gods eu'n so were dayly deceaued,
And hunting *Syrinx* for mighty *Diana* reputed,
So nere by *Syrinx* was mighty *Diana* resembled.

Pan, with a garland greene of Pinetree gayly bedecked
Saw this Nymph on a time come back from lofty *Lycaus*,
And his rurall loue in rurall sort he bewraied.

Scarce had he sayd, *Bony sweete*: but away went braue bony *Syrinx*,
Went through hills and dales and woods: and lastly aryued,
Where gentle *Ladon* with mylde streames sweetely reſounded,
Ladon stopt her course, *Ladon* too deepe for a damiell.

Then, quod *Syrinx*, Help, deare sisters; let not a virgin,

The third part of the

Immaculate virgin by a rurall *Pan* be defyled.
 Rather let *Syrinx* be a mourning read by the ryuer,
 Soe that *Syrinx* may be a mayden reade by the ryuer.
 By and by *Syrinx* was turnd to a reade by the ryuer:
 By and by came *Pan*, and snatcht at a reade for a *Syrinx*,
 And there sight and sobd, that he found but a reade for a *Syrinx*.
 Whilst *Pan* sighs and sobds, new tender reades by the whistling
 Wyndes, did shake and quake, and yeelded a heauy resounding,
 Yeelded a dolefull note and munnur like to a playning.
 Which *Pan* perceauing, and therewith greatly delighted,
 Sayd, that he would thenceforth of those reades make him a *Syrinx*.
 Then, when he had with wax, many reedes conioyned in order,
 His breath gaue them life: and soe *Pan* framed a Pastors
 Pipe, which of *Syrinx* is yet still called a *Syrinx*.

Short & sweet, quod Elpinus; & I meane not my self herein to be ouer-long.
Pan therefore is sayd to haue two horns on his forehead, reaching vp euen to
 the heauens; a red & fiery face, a long beard hanging down on his brest, a staffe
 and a Pipe compact of seauen reedes in his hande, a spotted and freckled skinne
 on his body, crooked, rough, and deformed lymmes, and legges like a Goate.
 Cupid and *Pan* contending for superiority, *Pan* had the worst, and the worst
 was this, that he extremely loued *Syrinx*, who extremely hated him. Besides
 a certaine historicall discourse of an *Arcadian*, called *Siluanus*, who to ease his
 Lone-sittes, was much addicted to Musike, and first (as is reported,) found out
 the Pipe made of seauen reeds, there is in this tale a more philosophicall conceit.
Pan in Greeke, as I sayd, signifieth, All, and doth both by name & naturall line-
 aments betoken that vniuersall efficacy of nature, ruling and gouerning all. The
 two horns on his forehead reaching vp to heauen, represente the *Arclike* and
Antarctlike poles. His spotted skinne is the eight Spheare, distinguished with
 those heauenly lights of innumerable starres. his fiery face, conteyning two
 eares, two eyes, two nosethrills, and one mouth, proportionably shadow the fiery
 and bright nature of the seauen Planets. His long bristled beard and bush, be
 the beames of the Sunne, and other Planets and Starrs, whose influence is the
 cause of earthly generations. His crooked, rough, and deformed lymmes, are
 the foure Elements, and the bodies thereof made, which, compared with those
 aboue, are altogether rude and homely. His Goates feete & leggs note out the
 crooked course of things terrestriall: for euen as Goats go neuer streight, nor con-
 tinue any settled and direct course, but wander and skipp here and there; so, what
 soener is under the Sphere of the Moone, obserueth no constant and immutable
 proceeding, but confusedly changeth from this, to that, from that, to an other,
 without any intermission. *Pan* was in loue with a spotles and pure virgin: vni-
 uersall nature affecteth and earnestly desireth a celestiall and perpetuall con-

Stancy in these inferior bodies. Syrinx runs from Pan; soe doth immutable constancy forsake these inferior matters, which are dayly tossed to and fro, and continually subiect to tenthousand alterations. Syrinx in her maine flight is stopped and stayed by the Riuer Ladon: in like sort, the heauens and celestiaall bodies (which by reason of their continuall motion are like to a Riuer) doe stay and bridle that wandering and inconstant constancy of inferior bodies: and though the heauens theselues, by reason of their perpetual motiō seeme somewhat variable and inconstant, yet this their instability is indeed most stable, and motion immutable, noted by this spotles virgin transformed into reades, which being moued and breathed upon by the life-inspiring Zephirus, yeelde this sweete melody; as those celestiaall globes are said to doe, by the impulsion and direction of their intellectuall guydes and Spyrites. Hereupon is Pans pipe made of seauen reades, figuring that heavenly harmony of the seauen Planets, caused by their neuer-ending circumduction and reuolution. Pan lastly, besides his pipe, hath a staffe also, Sith by the stayed and setled motion of the seauen Planets, this vniuersallefficacie of nature ordereth the proceedings of these inferior bodies accordingly. The tale is told by Ouid, and Achilles Statius.

Pans picture.

Mydas the golden asse, and miserlike foole (who was faine to vnwish his wish of transforming euery thing into golde by his touching thereof) preferred Pans rurall harmony before the heavenly skill of Apollo, and was therfore woorthily rewarded with asses eares for his labor: which deformity, though for a time he concealed, by couering it with his purple bonnet, yet at last was discovered by his Barber, who neither daring to tell it any body, nor being able to keepe it secret, digged a pit in the ground, and therein whispered, That his master Mydas had asses eares: which pit being by him then filled up with earth againe, brought forth a number of reedes, which blown by the winde, repeated the buried woords, uttered by the Barber, to weet, That King Midas had asses eares. A golden foole and a silken asse, may for the time be clad with purple, & delude the gazers on, but when the reades growe, that is, when after his death the learned begin to write, and lay him open to the world, then is his nakednes discovered. Pan commonly hath his garland of the leaues of a Pinetree: he was accompted the God of Sheepe and Shepheards, and kept in the woods. Such was Siluanus, who therfore had his name of Silua, signifying a wood. Fauni and Satyri may hether also be referred, whom Iupiter calleth rusticall and halfe-gods: Ouid 1. Metamorphosean.

Sunt mihi semidei, sunt rustica numina Nymphæ,
Fauniq; Satyriq; et monticolæ Siluani,
Quos quoniam cæli nondum dignamur honore,
Quas dedimus certè terras habitare sinamus.

The third part of the

These Satyrs are sayd to be lytle Dandiprats, with two horns, crooked noses hairy and rough bodies, and goates feete. Plutarch writeth in Syllaes lyfe, that there was one of them caught not furre from Apollonia a city of Epirus, and brought to Sylla: which being by many interpreters demaunded who or what he was, vttered a kinde of voice, but such as no man understood, it being a sound that resembled the neying of a horse together with the bleating of a Goate.

It is reported, that Antony the Eremite, saw and spake with such a Satyre in the Desert of Egypt, who confessed that himself and his fellowes were but mortall creatures, inhabiting the wildernes, although the Gentiles seduced and blinded did honor them as Gods, calling them Fauni and Satyri: adding further, that he came as sent from his companions, desiring Antony to make intercession for them to his and their God, whom they did know and acknowledge, to haue come into the world to saue the world. Besides these rurall Gods, the auncient Poets perceauing that there was a life-giuing moysture and efficacie of humor, in trees, hilles, seas, flouds, lakes, wells, and such like, haue apoynted them their seuerall Nymphes and Deities, as Ladies of the same, hereof came these names, Dryades, Hamadryades, Ephidryades, Oreades, Naper, Naiades, Limniades, and such others. The Satyrs aboue spoken of, by reason of their wanton and lasciuious nature, are made companions of Bacchus, the drunken God: but sith by talking of Pan, I haue thought of them here, I meane to leaue both him and them to their forrests and rurall harbors.

Pan thus dispatcht, it was thought good, that Saturne his children should be remembred in order: and first, Iupiter, by Damxas, whose tale was much to this effect.

Ioue, as he looked downe fro the skies, sawe beautiful Io,
Saw, and said, well mett, faire mayde, well woorthy the thundren
Toyle not thy sweete self, it's too hoate, come fro the scorching
Sunne, to the cooling shade: loe, here, and here is a harbor.
If thou dar'st not alone passe through these desolat harbors
For feare of wilde beasts; let a God be thy guide by the forrest,
And noe trifling God, but a God that welds the triumphant
Mace, and hurls lightnings, and thunderbolts from Olympus.

Io fled for feare, for loue Ioue hastened after;
And for a quick dispatch, both lands and seas on a suddaine
ouer-cast with a cloude, and soe caught bewtiful Io.

In meane time Iuno Ioues wife lookes downe fro the heauens,
(Seeing lightsome skits at myd-day soe to be darkned,
Yet noe foggs or mystes from pooles or moores to be lyfted)
Meruailes much, and asks, if her husband were in Olympus,
Who transformd sometimes to a Bull, sometimes to a golden
Showre, was woont each where such slippery prancks to be playing,

Ioue was not to be founde; why then, qd *Iuno*, without doubt
Fowly deceaued I am this day, or fowly abused.

Down straight way fro the skies in a ieaious fury, she flingeth,
And those coofning clowdes, and darcnes roundly remoueth.

Ioue foresawe this geare: and faire white bewtiful *Io*,
Straight with a tryce transformde to a fayre white bewtiful heyfar.
Iuno geu's good woords (although, God knows, with an ill will,)
And commends this Cow, and sais; o happy the Bullock
Whoe might once enioy this fayre white bewtiful Heyfar.
Then she begins to demaunde, who brought that Cow to the pasture,
Of what kynde shee came, and what man might be the owner.

Ioue, that he might shyft off busy *Iuno*, towld her a lowde lye,
That nought els but th'earth brought forth that bewtiful Heyfar.
Iuno wel acquainted with her husbands wyly deuises,
Askt this Cow for a guift: Then *Ioue* was brought to a mischif:
What shal he dooe? shal he geue his louing *Io* to *Iuno*?
That were too too harde: shal he not geue *Iuno* the Heyfar?
That would breede my truste: shame spurrs on, Loue is a brydle:
And shame-brydling loue, noe doubt, had lastiy preuayled,
But that, alas, if a wife, if a syster, a Lady, a *Iuno*,
Eu'n of a *Ioue*, of a Lorde, nay eu'n of a brother, a husband
Shuld be denyed a Cow, then might it seeme to be noe Cowe.

Thus gate *Iuno* the Cowe: but yet shee feared a Bull stil:
And, to be more secure, she deliuered *Io* to *Argus*
For to be carefely kept, whose waking head had an hundred
Eyes; two slept by course, and but two only; the other
Stil kept watch and warde: Which way soeuer he looked,
Euer he lookt to the Cowe, *Argus* lookt euer on *Io*.
In day tyme shee feedes, yet feedes stil watched of *Argus*,
Feedes on boughes and grasse, (foode too too sowre for a sweete lasse)
Drincks of pitts and pooles, drinck noething fit for a damsell.
All night long shee's tyde by the ouer-dutiful *Argus*,
And on bare could ground her tender side shee reposeseth.

When she begins her grieve, and woefull case to remember,
And would lyft vp her handes, to beseech vnmerciful *Argus*,
Noe hands are left her, to beseech vnmerciful *Argus*.
When she recounts her smart, and meanes her woe to be vttring,
Io lowes as a Cow, insteede of an heauy bewayling,
Io the lowing Cow frights *Io* the lasse, by the lowing.
When to the syluer streames of fathers brooke she repayreth,
Fathers syluer streames shewe daughters head to be horned,
Io the horned Cow, with her hornes feares *Io* the damsell.

The third part of the

Euery water-nymph still lookt and gazed on *Io*,
Neuer a water-nymph thought this same Cow to be *Io*,
Inachus her father still lookt and gazed on *Io*,
*Io*s owne father did neuer thinck her his *Io*:
And yet poore *Io* went euery day to the aged
Inachus: once himselfe pluckt grasse, and gaue to the heyfar:
Io the giift for giuers sake, very kindly receaued,
And with streaming teares her fathers hand she besprinckled,
Lykt and kissed his hand: and would haue gladly reuealed
Her mischaunce; and this new transformation vttered,
But still, grones and lowes, in steede of woords, she deliuered.

At last, two letters with her hoofe shee prynts by the ryuer,
I, and, *O*, for a signe of late transfigured *Io*.

Inachus howld when he read this doleful letter of *Io*.

Inachus howld, and cride, and clipt disfigured *Io*,

Hangd on her horns and neck: and art thou *Io* my daughter?

Io my daughter, alas, ô most vnfortunat *Io*.

Inachus euery where hath sought for beutiful *Io*,

And now findes her a Cow, in steede of a beutiful *Io*.

Io better lost then found: for I lost her a braue lasse,

But now haue found her, not a lasse, not a wench, not a woman,

Found her a Cow, dumbe Cow, whose language is but a lowing:

Whereas I, suspecting no such thing, sought for a husband

For my deare *Io*, and *Io* hoapte for a yong son;

Io must haue calues for sons, and bull for a husband.

Inachus and *Io* thus leaning either on others

Neck, complaind and wept: then coms illuminat *Argus*,

And driues father away from daughters sight, to the fountains,

And driues daughter away from fathers sight, to the mountains.

Iupiter impatient to behold disconsolat *Io*,

Commaunds *Mercurius*, to deceaue vntractable *Argus*.

Mercury putts on his hat, takes staffe and wings in a moment,

Flyes to the earth: where hat for a time, and wings he remoueth,

And th' inchaunted staffe, as a sheepehook, only reteigneth,

And so plods to the downe with an oaten pipe as a pastor,

And still playes, as he plods, which strange mirth greatly delighted

Cow-keeping *Argus*: who could not rest, til he called

Mercury vp to the mount. Now *Mercury* sits on a mountaine

Hard by *Argus* side, and tells him there, of a purpose,

This tale, and that rale: how worthily *Phaebus Apollo*

Plagued proud *Niobe*, and *Pallas* scorneful *Arachne*;

And each tale had a song, and euery song had a piping.

Argus twixt nodding and gaping lastly demaunded
Who found out that pipe. Then *Mercury* gins to remember
Pan and *Syrinx* loue: but or halfe was brought to an ending,
Argus his hundred lights were all obscur'd with a darcknes,
Al bade him good night. Here *Mercury* quickly repressed
Both his pipe and voyce, and slumbring *Argus* he blessed
With th' inchaunted staffe, that much more soundly he slept:
By and by, fro the neck, his nodding head he diuided,
And so by one clowd, one hundred starrs he eclipsed.

Iuno was all in a chafe; and *Argus* death she bewayled,
And with self-same eyes her Peacocks traine she be-painted:
And made poore *Io*, posselt with an hellish *Erinnis*,
Run fro the east to the west, and neuer finde any resting:
Til by *Ioues* good meanes, fell *Iunoe's* fury relented,
Forgaue poore *Io*, and gaue her leaue to be lightned,
And, for a further blisse, to be call'd *Egyptian Isis*.

DANIZTAS had now done: and *Elpinus* thus recontinued his intermitted labor. *Iupiter* in latine, is quasi *Iuuans* pater, that is, a helping father. In greeke he is called *Ζεύς, ὁ τὸν Ζῆν, à viuendo*, of liuing, as being the autor and giuer of life. He reduced the old world from barbarisme to ciuilitie, he builded temples for the Gods, made lawes for men, and hauing subdued most part of the earth, diuided the same among his brethren and kinsfolke, reseruing to himselfe the mountaine *Olympus*, where he kept his court. Allegorically, these and the like be the effects and operations of this beneficiall planet *Iupiter*. *Olympus*, is of it selfe most high, passing the clowdes, the word is asmuch to say in Greeke, as, all and wholly light and bright, and so taken for heauen. *Iupiter* is commonly pictured sitting, sith the eternall Monarch of heauen, and earth, is alwaies immutable, one, and the same, and neuer subiect to any alteration. His upper parts are bare and naked, the lower, couered and concealed, signifying that those superior and celestially spirites conceale the hidden mysteries of *Iupiter*, who will not disclose himselfe to mortall men, dwelling on earth, and clogd with the heauie burden of a corruptible body. In his right hand he holdeith an all-ruling scepter, in his left, a fur-correcting lightning, and his *Eagle* standeth by.

Iupiter's
picture.

The scepter noteth a temperate rule and moderate gouernement, correspondent to the mylde nature of that mercifull planet: yet he wanteth not a lightning to plague the wicked, which is therefore ascribed vnto him, sith he is middle betweene *Saturne* and *Mars*, whose contrary and repugnant qualities concurre both together in *Iupiter*, as well the extremity of colde from the circle of *Saturne*, as the furious heate from the sphere of *Mars*, whose conflict and

The third parte of the

Strugling together causeth thunder and lightning: whereof there bee three kindes. The first, bright and cleare, of a most wonderfull piercing and subtile nature, melting gold, silver, and bras in a purse, the purse neuer tucht, destroying the childe in the mothers wombe, the mother no way hurt, killing and spoiling a man, his garments not somuch as schorched. The second is that which burneth, and is red: the third is somewhat moist, and burneth not, but maketh black and blew: which was the cause that his lightning was called Trisulcum. The Agle is his byrde, as being, by report, neuer tucht with thunder, but looketh directly on the burning beames of the sunne, and is King of birds, as Iupiter is Monarch among the Gods. Among trees, the oake is sacred vnto him: because in olde time, the oake by her ackorns, is said to haue giuen life and foode, and Iupiter himselfe is the author of life. He married his sister Iuno, so also called, a Iuuando, of helping. Allegorically, Iupiter noteth the celestiall and fierie region, Iuno the ayrie and inferior; and because that celestiall is immediatly conioyned with this terrestriall, (and either of them is light and yeelding, leuis & mobilis) they are called brother and sister: and sith the celestiall by reason of his heate is the agent, and the inferior because of her moysture the patient or recipient, they be therefore also Man and Wife, for without heate and moysture no procreation. But of Ioues mariage it were sister time to speake, when Iuno his Wife comes in place. Now therefore to his Mymions and louetricks, which transformed him into sundry shapes of brute beasts: for this immoderate lust and wantonnes, is not onely beastlike it selfe, but maketh them also beasts which giue themselves ouer thereunto.

For the matter remembred by Damaxtas, I haue heard, that the Phœnicians did vsually sayle to Argos in Greece: and being there on a time, when they had made shew of their marchandise, and diuers women of Argos (among which was also Io daughter to Inachus their King) came thither of purpose to buye; the Phœnicians tooke them away all to their ships, and brought them to Egypt; where this Io was giuen in mariage to Osiris the Egyptian King, surnamed Iupiter Ammon, as Diodorus Siculus maketh mention: and Io herselfe was afterwards among them honored for a goddesse, by the name of Isis. And because the Egyptians, in respect of husbandrie, did with diuine seruice and ceremonies honor a Cow, thereupon the fable tooke his ground, that Io being stolne by Iupiter, was transformed to a Cow. The impression of a Cowes hoofe, resemblenth a greeke ω with an ι in the middle: whereupon it is said, that Io with her foo'e wrote her name on the banke of her fathers brooke. Natalis Comes maketh this ethicall moralization of it. The celestiall and heauenly power in Man, called reason or vnderstanding, figured by Mercurius, doth moderate, pacifie, and temper all those inordinate motions and affections proceeding from that other facultie of the minde, prouoking to wrath and anger. This cholerike and angry parte of mans minde as long as it resteth, may bee called Argus, sith $\alpha\rho\gamma\sigma$ signifieth heauie

and slowe : but being once provoked and incensed, it hath an hundred eyes, looking to every corner for revenge, and cannot be quiet, till Mercury dispatch him, that is, till Reason suppress and keepe him under : Pontanus expoundeth it physically, making Mercury to be the sunne (by whose beames hee is ever lightened) the white Cowe the Earth, Argus the Heaven, his eyes the Starres, which glister by night, but by the suns approach, are all dashed and extinguished.

Quin & Mercurium mutato nomine dicunt
 Argum somnifero victum strauisse caduceo,
 Insomnem, centumq; oculos, ac lumina centum
 Pendentem, & niueæ seruantem pascua vaccæ.
 Argus enim Cœlum est, vigilantia lumina flammæ
 Aetheriæ, & vario labentia sidera mundo.
 Quæ passim multa sublustis noctis in umbra
 Collucent, sed mox phœbo exoriente perempta
 Torpent luce noua, & candenti lampade victa
 Emoriuntur, & obscuro conduntur Olympo.

Iupiter conveyed away Europa, Agenors daughter in a Ship called, The Bull, which was the cause why hee is saide to raiue her by transforming himselfe into a Bull. In that hee was turned to a golden showre to obtaine Danae: we see, that golde ouerruleth, and that, as Cicero somewhere saith, A-sellus auro onustus in castellum ascendere potest, an asse loaden with golde will enter any strong holde. Or else, Danae may represent mans soule, and Iupiters golden showre, the celestiall grace and influence deriued into our mindes from aboue. Niobe, for her excessive pride and contempt of God, is worthily plagued, yea so extreameely plagued in those very things wherein she chiefly vaunted, that for very anguish of heart and intolerable woe, shee is saide to be turned to a dull and senceles marble stone. The like mischife befell Arachne, who being endued with excellent qualities, thought scorne of the goddesse which was her good Mistresse, and might haue beene her patronesse; and was therefore transformed to a spyder.

Elpinus hauing concluded this discourse, it was commaunded by the Lady regent, that because Iuno was by nature and marriage conioyned with Iupiter, they should also ioyntly be remembred, before any other of Saturns broode were medled withall. Fulvia therefore being apoynted for this narration, for that shee could not readily call to minde any memorable tale of Iuno herselfe, sang as foloweth of the Nymph Eccho, who was alwaies taken to be Iunoes daughter.

Tiresias

The third parte of the

Tiresias, *Imoës* and *Ioues* iudge, blinde, yet a seer,
Foretolde *Narcissus* this destinie. *This pretie yong Boy*
Shalbe a man many yeares; if he neuer looke on his owne face.
This seemde strange for a while, but th'end proou'd all to be too true.
For, braue *Narcissus* (when he came at length to the sixteenth
Yeare of his age, and might seeme either a boy, or a batchler)
Had so louely a looke, soe sweete and cheareful a countnance,
That Nymphes and Ladies *Narcissus* dayly desired:
Yet soe loueles a looke, so proud and scorneful a countnance,
That Nymphes and Ladies, *Narcissus* dayly refused.
Eccho once a day, the resounding *Eccho*, that aunswers,
Euery question askt, and yet no question asketh,
Saw this gallant youth, as he hunted a deere by the Forrest.
Eccho the tatling Nymph was a true bodie then, not an onely
Voyce, as now: although eu'n then that voyce was abridged
Like as now: and this was done by *Imo* the Empresse,
Mother, as it was thought, to the prating Dandiprat *Eccho*.
For when *Ioue* with Nymphs himselfe did meane to recomfort
Here and there by the woods, and fetch his flings by the Forrests,
Shee with a long discourse her mother *Imo* deteigned,
Till Nymphs all were gone, and *Ioues* deuotion ended.

Imo perceauing these tricks, cut short the deluding
Tong of prating elf: yet prating elf thus abridged
Of too much tatling and babling in the beginning,
Vseth her ould custome, by redoubling words in an ending.
Therefore when shee see's *Narcissus* goe to the Forrest,
Step for step thither by a secret path she repayreth,
Burning still for loue: and as she nearer aproacheth
Vnto the loued boy, soe she more mightily burneth.
How-many thousand times, poore soule, she desirede a desiring
And intreating speech to the wandring boy to be vttring?
But fatall nature would noe-way grant a beginning.
And yet, what nature permits, she greedily listneth
For some sound, which may make her to be quickly resounding.

At last *Narcissus* from his hunting company straying
Wist and sayd, O God, that I could see, some-body comming.
Eccho repeated agayne these last words, Some-bodie comming.
Some-bodie comming? Where? qd wandring hunter amased,
Come then apace: And, Come then apace, poore *Eccho* replied.
Narcissus wonders, lookes back, see's noe-body comming;
Why, qd he, callst-thou me, and yet stil runst fro my calling?
Cryest and fliest? And, Cryest and flyest? were dolefully doobled.

Then, qd *Narcissus*, let's meete, and both be together:
Eccho, these last words with most affection hearing,
 Answered him fūe times, Let's meete, and both be together,
 And soe runs to the boy, in a fond conceipt, fro the bushes,
 Clips him fast by the neck, and offers friend'y to kisse him.
 But prowd boy, as prowd as fayre, disdainfully frowning,
 Flies from her embracements, and sayes, Let greedie deuouring
 Boares and beares be my graue, if I euer yeeld to thy pleasure.
Eccho sayd nothing, but, I euer yeeld to thy pleasure.
 And, for griefe and shame to be too too proudly repulsed,
 Hides her-selfe in woods and caues, and dwels by the deserts,
 And yet loues him still, still pines with vnhappily louing.
 Careful loue, and sleeples cares brought *Eccho* to nothing,
 Nothing but bare bones with an hollow heauie resounding.
 For flesh was cleane gone, and quite consum'd to a powder,
 And life-giuing blood went all to an ayre from a vapor.
 Yea, very bones at last, were made to be stones: the resounding
 Voyce, and onely the voyce of forelorne *Eccho* remaineth:
Eccho remaineth a voyce, in deserts *Eccho* remaineth,
Eccho noe-where scene, heard euery where by the deserts.

Iuno laught no lesse, then when shee saw in *Auernus*
 Prowd *Ixions* wheele turne with reuolution endles.

But th'ouer-weening princex, was iustly rewarded;
 Who, for not louing others, soe loued his owne-self,
 That selfe-will, selfe-loue, as he saw himselfe in a fountaine,
 Made him loose himselfe, for a fading shade of his owne-self.

THis tale being thus tolde by Fulvia, Elpinus tooke occasion thereby to discourse of *Iuno* much after this manner. *Iuno*, Ioues wife and sister, as I sayd before, is the Lady of marriage, and gouernesse of child-birth, called therefore *Lucina*, à *Luce*, fish she, as a cœlestiall midwife, helpeth to bring forward the children in *lucem*, into light. These proprieties are assigned vnto her, for that she resembleth the vertue and efficacy of the ayre, and al this inferior composition, as I haue already tolde. *Oceanus* and *Thetis* brought her up: the ayre is made of water rarified and subtilized. She brought forth *Vulcan* vnto *Iupiter*: the ayre incensed and made hoate, breedeth fire. *Homer* maketh *Iupiter* binde *Iuno* with a golden chayne, hanging two great masses of Iron at her heeles, and that she thus tied, could be loosed by none, but by himself: *Iuno* is the ayre; the two weights of Iron, be the earth and water, betweene which two & the superior bodies she hangeth chayned: & this golden chayne is the coherent concatenation and depending of things vntied so in order, as none but only the almighty *Iupiter* can dissolue the same. The Peacock is *Iuno*es bird, and

The third part of the

draweth her chariot: Iuno is the goddesse of riches and honour, which are as glorious in shew, and as transitorie in truth, as the Peacocks spotted trayne, and make men as proud and insolent, as a Peacocke, which in a vaunting and bragging conceipt. displayeth to the beholders, her feathers besprinkled with Argus his eyes. Her Nymphs and handmayds expresse the variable change & alteration of the ayre. portending either fayre or fowle weather, windes, stormes, rayne, haille and such like: of whom Virgil maketh mention, 1. Aneid. where Inno offreth AEolus the fayrest lasse of all her fowteene damfels.

Sunt mihi bis septem praestanti corpore Nymphae;
Quarum, quae forma pulcherrima, Deiopeiam,
Connubio iungam stabili, propriamque dicabo,
Omnes ut tecum meritis pro talibus annos
Exigat, & pulchra faciat te prole parentem.

Iuno might well command AEolus, the king of windes, for his winde is nothing els but the ayre stirred, or an exhalation blustering in the ayre: therefore in that place Virgil maketh him this answere Iuno.

Tuus o regina, quid optes,
Explorare labor; mihi iussa capeffere fas est.
Tu mihi quodcumque est regni, tu sceptrum, Iovemque;
Concilias, tu das epulis accumbere diuum
Nymborumque; facis tempestatumque; potentem.

Historically, AEolus dwelling in a very hilly and windy countrie, perceived and foretold the mariners, by the slowing and reslowing of the seas, and such other Physical observations, what weather they should expect, noting and declaring unto them before hand the sure and unfallible tokens of the rising windes and tempests, whereupon he was called the king of windes, and his kingdom AEolia, of his name: where he with his regall mace in his hand, pinneth up those blustering brethren in his dungeons, barred with huge hills and mountaynes, as there Virgil also beareth witnes.

Talia flammato secum dea corde volutans
Nymborum in patriam, loca foeta furentibus austris,
AEoliam venit: hic vasto rex Aëolus antro
Luctantes ventos tempestatesque sonoras
Imperio premit, ac vinclis & carcere frenat.
Illi indignantes magno cum murmure, montis
Circum claustra fremunt: celsa sedet Aëolus arce,
Sceptrum tenens, molliorque; animos, ac temperat iras,

Ni faciat, maria ac terras cœlumq; profundum
Quippe ferant rapidi secum verrantq; per auras.

The windes are painted winged, with swelling and puffing mouthes and cheekes among the rest, Boreas hath this peculiar, that his secte be serpentine, according to his pinching and byting nature

The pictures of the windes,

As Mercury is Iupiters messenger, so is Iris Iuno's. Iris hath her name *ἰρις* of speaking, for she speaketh and telleth when rayne is towards. Iris is the Rayn-bow, and Iuno is the ayre, wherein those raynie cloudes are cluttered together. Iris is the daughter of Thaumas and Electra: Thaumas is the sonne of Pontus, the sea, or water: and Electra is the daughter of heauen, or the sunne. Thaumas signifieth wondring and admiration, of *θαυμάζω*, and this bow, in truth, is euery way wonderful, by reason of those so many strange colours appearing therein. Electra is perspicuitie, or serenitie; of *ἤλιος*, the sunne, and *ἤσπερος*, bright and serene: so this bow proceedeth from water and serenitie, to weece from the reflexion of the sunnes beames, in a watery clowde. Iuno her selfe sitteth on a throne, with a scepter in her hand, a crowne on her head, and her Peacocke standing by her.

Iuno's picture.

Iupiter iesting with Iuno, whether man or woman had more pleasure, the matter was referred to Tiresias, who had been both woman and man: but giuing sentence with Iupiter, was deprived of his sight by Iuno. It is not good therefore to iudge betweene our betters. Tiresias was a sage and contemplatiue man: and such are commonly blinde to other matters, for that they scorne these inferior things, as hauing vowed their whole soules to more heauenly cogitations. Eccho is Iuno's daughter, for she is nothing els, but the reuerberation and reduplication of the ayre. Eccho noteth bragging and vaunting, which being contemned and despised, turneth to a bare voyce, a winde, a blast, a thing of nothing. Narcissus is a lover of himselfe, and so it falleth out, that vaunting and bragging loues self-loue: He is turned to a flower, flourishing to day, and fading to morrow, as such overweeners alwayes doe.

Ixion graced by loue, would needes dishonour Iuno: Iupiter framed a counterfait Iuno, in truth nought but a clowde: which Ixion using in stead of Iuno, begat the Centaures. This is a note of ambitious and aspiring loue, And these Centaures herupon were called Nubigenæ. Historically they liued in high mountaines in Thessalia, which gaue occasion to this fiction. They were called halfe men, for that being practised in riding, they grew most experts therein sitting on horses continually, so that they seemed not men and horses distinct, but a thing made of horse and man together. These rude fellows enraged with wine and lust, set all on an uprore at Pyriphous his wedding.

E 2

But

E 4

Leaues

The third part of the

*But to returne to Eccho, I remember an odde conceited diallogue between
her & the affectionate lover, which as I heard it of late of a forren Pastor,
so here for nouelties sake, I repeat it: that some of our company may another
time either worke on the same ground, or lay himsef a new foundation.*

VAlli, sassi, montagne, antri, herbe, & piaggie,
Colli, selue, fontane, augelli, & fere,
Satyri, Fauni, & voi ninfe leggiadre,
Odite per pietà la pena mia.
Vdite come amor mi mena a morte
Legato in duro e indissolubil nodo? odo.
Voce odo; deh chi sei tu, che rispondi
Al' amaro & dolente pianger miò? Io.
Ninfa sei forse? di, se ninfa sei
Tu, che di questa voce formi il suono? Sono.
Ninfa sei dunq;? deh dimmi anco il nome,
Ch'io sappia chi si moue à pianger meco. *Eccho.*
Hora poi ch' *Eccho* sei, porgimi orecchio,
Odimi, se l'udir non ti dispiace. *Piace.*
Tu vedi, com'io piango amaramente,
Deh mouati pietà del mio cordoglio? Doglio.
Se di me duolti, vuoi porger consiglio
Al profondo pensier in cui m'inuoglio? Voglio.
Ma che premio fia' l tuo, se'l mio tormento
In qualche parte almen per te si annulla? Nulla.
I'ti ringratio. Hor dunq; mi consiglia,
Poiche piu altro premio non richiedi. Chiedi.
Tu vedi, Ninfa, com' amor mi strugge
Ch' i'ò corro à morte, e à pena me n'aueggio? Veggio.
Che mi configli? che farò perch'io
Troui pietà là dou' amor mi chiama? Ama.
Vorrei saper che cosa è quest' amore,
Questo, che tutto m'arde, e che m'infiamma. *Fiamma.*
Che fiamma è questa? come non finisce
Di consumar, se mai non si rallenta? Lenta.
In che loco s'annida? oue soggiorna?
Che parte è quella, ou' arde a mio dispetto? Petto.
Com'entra dimmi? oue troua la via,
Perch'ella dentro al petto si trabocchi? Occhi.
Entra per gli occhi? parmi hauer inteso,
Che molti per vdir s'namoraro. *Raro.*
Dimmi, che cibo è'l suo, doue si pasce,

Che par che di continuo ella m'acore? Core.
Se m'arde l'cor! debbo durare ancora
Al giogo, ou i' o mia liberta perdei? Dei.
Adunq; vuoi, ch' i' o stia nel mio pensiero
Constante ancor, benché sia afflitto e stanco? Anco.
Tante lagrime spargo, e nulla gioua,
Dimmi, sarebbe forse il pianto in vano? Vano.
Che farò dunq; acciò al mio casto ardire,
Che m'arde, honesto premio si referui? Scrui.
Credi, che l'amor mio le sera grato,
Et ch'ella sia del mio seruir contenta? Tenta.
Ogni via tentaro, se credi, ch'io
Possa allcun premio riportarne poi. Poi.
Hor qual esser deuro, se pur talhora
Il dolor mi farà tremante infermo? Fermo.
Ma che farò, s'egli così mi strugge,
Ch'in pianto la mia vita si distempra? Tempra.
Com'io la temprero, s'amor non cessa
Di faettarmi da la terza Spera? Spera.
Dunq;, ninfa gentil, lo sperar, gioua,
E la mortale passion raffrena? Frena.
Qual sia la vita mia, se senza speme
Terrammi preso amor con man' accorta? Corta.
Se siano corti i giorni di mia vita,
Non saran lieti almen, benc'hor m'attristi? Tristi.
Che sperero? mi lice sperar forse
Che far mi debba vn giorno amor felice? Lice.
Vorrei saper chi mi dara speranza,
Poich'a sperar la tua ragion m'inuita? Vita.
Vita haura dunq;? hauro poi altro s'io
Non mi las'io giamai mancar di Spene? Pene.
Pene? Sperando adonq; che mi gioua?
Ma chi sia causa, che di pene i' tema? Tema.
Tema la causa sia? deh dimmi il vero,
Dunq; tema potrà farmi mendico? Dico.
Ahi lasso, ahi discortese, empio timore,
Hor questo dunq; il mio piacer conturba? Turba.
Pommi far peggio? dimmi se puo peggio
Seguir à queste membra afflitte e smorte? Morte.
Morte? se dunq; il timor passa' l'segno,
Talhor si more per souerchio amore? More.
Come lo scacciero? l'alma si strugge,

Che non lo vuole, piange, e si dispera. Spera.
Tu pur dici ch'io spera, speme forse
Credi, che sola sia, ch'altri consola? Sola.
Leuera tutto, ò parte del tormento,
Lasso, che mi consuma, e'l cor mi parte? Parte.
Adunq; la speranza per se sola
Beato non potrà far mi giamai? Mai.
Ma oltre amore seruitute, e speme,
Che ci vuol? dimmi'l tutto a parte a parte. Arte.
Chi mi dara quest' arte forse, amore
Altri chi sia, se no' è amor istesso? Ezzo.
Insegna dunq; amor, dunq; a gli amanti,
Amor del ver amor l'arte dimostra? Mostra.
Dimmi di gratia, scopriro la fiamma,
ò mi configli, ch'io non la discopri? Scopri.
A cui debbo scoprirla? ad ogn'un forse?
ò bastera, che sol l'intenda alcuno? Vno.
Vuoi che ad vn sol amico fia palese,
Celato à gli altri sia'l colpo mortale? Tale.
Sapremo soli tre dunq; il mio ardore,
Se vuoi, che con vn solo mi consoli. Soli.
Ma dimmi quale deue esser colui
à cui l'ardor secreto mio confido? Fido.
Trouerans' in amor fedeli amici
Ch'abbbin riguardo poi d'amico al grado? Rado.
Come dunq; farò perche lo troui
Che sia fedel, si come si ricerca? Cerca.
E s'io lo trouo, che potrà giouarmi?
Forse talhor la passion rileua? Leua.
Hor questo che mi detti, dimmi'l modo
Vero d'amor, dimmi di gratia'l vero? Vero.
Se questò è il vero modo, i' son felice,
Homai non temo, che'l dolor m'atterri. Erri.
Perch' erro? forse anchor altro ci vuole?
Perche senz'ale il mio pensier non vuole? Vole.
Altro ci vuol ancor? non basta questo?
Deh dimmi'l ver, non mi lasciar incerto? Certo.
Che ci vuol dunq; di per cortesia,
Perche di gioia sia l'alma consorte? Sorte.
Sorte? hor altro ci vuol accioche in fine
Voglia, e speme in van nò starò in sorte? Sorte.
In somma di, sopra tutto che gioua,

Horresta in pace, ninfa, io ti ringratio,
Che co'l tuo ragionar par che mi aiui? Viui.

Philoueia, being next by turne, was willed to remember what she could concerning the watery Nymphs & Ladies of the seas; that therby Elpinus might shew his conceipt touching Neptune, the second heire of Saturnus. And this was her song.

S Cilla sate her down, then a mayd, now changd to a monster,
Sate her down on a banck with sea-borne Dame *Galathea*,
Down on a flowring banck, not far from sulphurus *Etna*.
And there gan to recount ten thousand wilie deuises,
Wherewith poore young youths in scornful sort she deluded.

Yea, but alas, sayd then, with a far-set sigh *Galathea*,
They that seeke thy loue, yet suffer dayly repulies,
Beare mens face, mens heart, and so are safely repulied.
But *Galathea* the wretch, (o woful wretch *Galathea*)
Could not auoyd leawd lust and rage of lout *Polyphemus*,
Capten of *Etna*'s scends, but alas, but alas with a danger,
Nay with a death, o death: and there grief stopt *Galathea*.

At length, inward woe with weeping somwhat abated,
Thus, for *Scillaes* sake her dearlings death she remembred.

There was (woe worth was) was a fayre boy, beautiful *Acis*,
Acis, *Faunus* boy, and boy of louely *Simethis*,
Acis, *Faunus* ioy, and ioy of louely *Simethis*,
Best boy of *Faunus*, best boy of louely *Simethis*,
Most ioy of *Faunus*, most ioy of louely *Simethis*:
And yet better boy, and greater ioy by a thousand
Parts, to the blessed then, but now accurst *Galathea*,
Then to the syre *Faunus*, to the mother louely *Simethis*.

As *Galathea* thus did loue her beautiful *Acis*,
So *Polyphemus* alas did loue his lasse *Galathea*,
And *Galathea* still did loath that lusk *Polyphemus*.

O deare Lady *Venus*, what a sou'raigne, mighty, triumphant,
And most imperious princeesse art thou in *Olympus*?
This rude asse, brute beast, foule monster, sidebely *Cyclops*,
This *Polyphemus* loues: this grim *Polyphemus*, a mocker
Of both Gods and men: this blunt *Polyphemus*, a terror
Vnto the wildest beasts: this vast *Polyphemus*, a horror
Eu'n to the horrible hils and dens, where no man abideth,
This *Polyphemus* lou's, and doates, and woos *Galathea*:
Forgoes his dungeons, forsakes his ynhoospital harbors,

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Leaues his sheepe and Goates, & frames himself to be finish,
Learns to be braue, forsooth, and seeks thereby to be pleasing,
Cuts his bristled beard with a syth, and combs with an Iron
Rake, his staring bush, and viewes himselfe in a fishpond;
And there frameth a face, and there composeth a countnance,
Face for a diu'ls good grace, & countnance fit for a hell-hound.
His bloodthirsting rage, for a while is somewhat abated,
His brutish wildenes transformd to a contrary mildenes:
Strangers come and goe, sail-bearing Ships by the *Cyclops*
Passe and safely repasse, and neuer feare any danger;
This *Polyphemus* now, is changd from that *Polyphemus*.

Telemus in meane time, as he sayld by Sicilian *Aetna*,
(*Telemus* in birds-flight had a passing singuler insight)
Came to the ougly Gyant, and said, that he should be deprivd
Of that his one broad eie (which stood there filthily glooming
In middle forehead) by crafts-contriuier *Vlysses*.

Blinde foole, qd *Polypheme*, can a blinde man loose any eie-sight?
Poore *Polypheme* of his eye was by *Galathea* deprivd
Long since, and cares not for crafts-contriuier *Vlysses*.

Thus contemning that which after proued a true-tale,
Either in hellish caues his diu'lish carkas he rouzeth,
Or, by the shaking shore and sea-side lazily stalketh,
Or, very rockes themselves with a lubbers burden he crusheth.

There was a hill, that stretcht with sharpned point to the sea-ward,
And had both his sides with *Neptune* dayly bedashed:
Hither he climes, and here his cart-load lims he reposeseth,
Here his fellow Goates, and Rams, and Sheepe he beholdeth:
Then layes downe his stafte (his walking stafte was a Pine-tree,
One whole huge Pine-tree, that might wel serue for a main mast
Vnto an *Armado*) and after, takes vp a iarring
Pipe (fit for piper *Polypheme*, fit lute for a lowby)
Compact of fivie-score and fiftene reedes, with a clumfie
Fist, and scrapes, and blowes, and makes so shameful an out-cry,
That both lands and seas did groane with a deadly resounding,
Hearing this fowle Swad such rustical harmony making;
For there vnder a rock, as I lay, and leaned in *Acis*
Lap, this song I did heare, and beare with a heauy remembrance.

More white then Lillies, then *Primerose* flowre *Galathea*,
More fresh then greene grasse, more slyke & smooth the a cockle
Shell, thats washt and worne by the sea, more coy then a wanton
Kyd, more brigt then glasse, more ioy to the heart then a winters
Sunne, or sommers shade, more fayre and seemly to looke on

Then

Then straight vp-mounting plante-tree, more cleare then a Christall
Streame all froz'n, more woorth then a hoorde of melloed apples,
More sweete then ripe grapes, more soft then downe of a cignet,
And, (so that thou couldst accept poore woorme *Polyphemus*)
More deare then Diamond to the louing woorme *Poylphemus*.

And yet more stubborne then an vntam'de Ox, *Galathea*,
More light then floating billowes, more hard then an aged
Oake, more rude then a rock, more tough then twig of a Willow,
More violent then streame of a brooke, more fierce then a wilde-fire,
More sharpe and pricking then thorns, more proud then a Peacock,
More spiteful then a troaden snake, more curst then a whelping
Beare, more deafe then seaes, and (which most greeues *Polyphemus*)
More swift-pac't then a Hart, then winged windes, *Galathea*.

O, but alas, run not, looke back, and know *Tolyphemus*,
My bowre with maine rocks and mounts is mightily vawted,
That scalding sunbeames in summer neuer aproach it,
And blustering tempests in winter neuer anoy it:
My trees bend with fruite, my vines are euer abounding
With grapes, some like gold, some others like to the purple:
And both golden grapes, and purpled grapes be reserued
For my sweete purpled, my golden wench *Galathea*.
Thou with thine owne hands maist easily pluck fro the bushes
Blackbery, hipps, and hawes, and such fine knacks by the forrest,
Damsons, sloes, and nutts: and if thou wilt be my wedded
Wife, each tree and twig, and bush shall bring thee a present,
Euery bush, twig, tree, shall serue my wife *Galathea*.
All these sheepe be my owne, which quickly without any calling
Come and run to the pipe of their good Lord *Polyphemus*:
And many thousands more, which either range by the mountains,
Or feede in valleys, or keepe their places apointed
And stalls hard by my bowre: and if thou aske me the number
Of them, I know it not, for beggers vse to be telling
How-many sheepe they keepe, my goodes, *Galathea*, be endles,
My sheepe numberles: yet among these so-many thousand
Flocks of sheepe, not a sheepe did I euer prooue to be fruitles.
Thou thy-self maist see my goates and sheepe to be stradling
With bagging vdders, thou maist see how-many lambkins,
And yong kyds I doe keepe, kyds and lambs both of a yeaning.
Milke I doe neuer want, and part I reserue to be drunken,
Part in curds and cheefe, with thrift I prepare to be eaten.

Neither shall my loue *Galathea* be only presented
With birds neasts, kyds, doues, and such like paltery stale-stuffe,

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And common loue-toyes, which easily may be aforded
By each carters swaine: *Polyphemus* found on a mountaine
Two braue yong Beare-whelps, either so like to an other,
That who marks not well, will soone take one for an other:
These did I finde of late, and these doe I keepe for a token,
For to be playfellows for my bonilasse *Galathea*.

O then scorne not me, scorne not my guiftes, *Galathea*;
This body shalbe thy spoyle, and this bloud shalbe thy bootie,
These sheepe shalbe thy goods, and these hills shalbe thy dowry.
Sweete pig, scorne not mee; for I know my selfe to be comely,
Often I looke in a lake, and set my selfe by a fishpond,
Making mine owne eyes of mine owne eyes the beholders,
And when I see my face, I delite my face to be seeing.

Looke how big I doe looke, how strong and stordily squared,
Mark how mighty I am: no thundring *Ioue* in *Olympus*,
(You fooles tell many tales of a thundring *Ioue* in *Olympus*)
No great thundring *Ioue* is greater then *Polyphemus*.

See what a swinging bush giues cou'ring vnto my countnance,
And, as a thickset groaue, makes dreadful shade to my shoulders.
My Flesh's hard indeede, all ouer-grown with a bristled
Hyde, and rugged skin; but that's but a signe of a mans hart,
And is no-more shame to the strong and stowt *Polyphemus*,
Then broade leaues to a tree, then faire long mane to a foming
Steede, then fynnes to a fish, then feathers vnto a flying
Fowle, or woolle to a sheepe. One eye stands steedily pitched
In my front: but an eye, yet an eye as broade as a buckler.

And what, I pray you, hath this sunne any more but his one eye?
And yet he sees all things, and all things only with one eye.

Laitly, my fyre *Neptune* with threeforckt mace, as a sou'raigne
Rul's in Sea's: and so shall sea-borne dame *Galathea*
By taking *Polypheme*, best ympe of Seaes, for a husband,
Haue also *Neptune*, chiefe Lord of Seaes, for a father,
Earth-shaking *Neptune*, that stroue with mighty *Minerva*
For the renowned *Athens* (as he often towld me his own-selfe)
And raisd vp *Troy* walls with threatning towres to the heauens:
With whose rage both Lands and seaes are fearefully trembling,
At whose beck springs, wels, floods, brooks, pooles, lakes be obeying,
As soone as they heare his *Triton* mightily sounding.
Then, *Galathea* relent, and yeeld to thy owne *Polyphemus*,
Sith *Polyphemus* yeelds himselfe to his owne *Galathea*,
Sith *Polyphemus* yeelds: who cares not a rush for a thundring
Heu'n, and heauens King: thy frowning's worse then a thousand

Lightning

Lightnings and thunders. Yet I could forbear thee the better,
If thou didst as well scorne others, as *Polyphemus*.

But why should *Galathea* refuse well growne *Polyphemus*,
And yet like and loue and wooe, effeminat *Acis*?

Whome if I catch, Ile make him know, that great *Polyphemus*
Arms as strong as great. Ile paunce that paltery princex,
Trayle his guts by the fields, and teare his flesh in a thousand
Gobbers, yea ile powre his bloud, hart-bloud to the waters:
Eu'n thine owne waters, if I euer take *Galathea*

Dealing with that boy, dwarfe *Acis*, dandiprat *Acis*,
Else *Acis*: for I boyle with most outragious anger
And most raging loue: me thinkes whole sulphurus *Aetna*,
Aetna with all his flames in my brest makes his abiding,
And yet neither loue nor wrath can moue *Galathea*.

Thus when he had this sweete loues lamentation ended,
Vp-gets th'one eyde feende, and rangeth abroad by the Forrest,
Roaring out, as a bull, driu'n back with force from a heysar:
And at length spies out vs two there downe in a valley,
Mee and *Acis* alas vnawares; and cries in a fury,
Endles griefe and shame confound forelorne *Polyphemus*,
If that I make not now your louetoyes all, to be ended.
This did he roare, but he roarde this with so hellish an outcry,
That mount *Aetna* with eccho resounds, and grievely *Typhoeus*
Groanes for feare, and breaths forth flashing flames to the heauens,
Vulcan starts fro the forge, and *Brontes* runs fro the Anuile,
And swelting *Steropes*, with barlegd ougly *Pyracmon*
Leaue their Iron tooles: yea *Pluto* the prince of *Auernus*
Heard this yelling feende, and feared, least that his owne hound
Cerberus had broke loose with three-throate iawes to the heauens.

Here I alas for feare, dopt vnderneath the reflowing
Waues, and poore *Acis* fled back, and cride, *Galathea*,
Helpe, *Galathea*, help; and let thy boy be receaued
In thy watery boures, *Polyphemus* murdereth *Acis*.

Cyclops runs to a rock in a rage, and teares in a fury
One greate peece, as big as a mount, and hurl's it at *Acis*:
And but a litle peece thereof rutcht bewtiful *Acis*,
Yet that litle peece orewhelmd whole bewtiful *Acis*.

Here I alas, poore wretch, wrought all that destiny suffred
For to be wrought, and causd his strength to be freshly reued,
His life eu'n by a death now more and more to be lengthned,
And his dearest name and fame to be dayly remembered,
And my selfe and him, by a heauy diuorce, to be ioyned.

The third part of the

His blood sprang from the lumpe; his blood first cherefully purpled,
Then by degrees it changd, and rednes somewhat abated,
And lookt like to a poole troubled with raine from *Olympus*,
Afterwards, it clearde: then lumpe cloaued, and fto the cleauing,
Flowring reades sprang forth, and bubling water abounded.
Beutiful *Acis* thus was then transformd to a horned
Brooke; and yet this brooke tooke name of bewtiful *Acis*.
Acis a louing streame, runs downe with a louely resounding,
Downe to the great sou'raigne of seaes with speedy reflowing,
There, his yearely tribute to the three-forckt God to be paying,
And there, his *Galathea* for euermore to be meeting.

Here *Galathea* did ende: and coy dame *Scylla* departed:
Whom sea-God *Glaucus* (new God, late made of a fisher)
Lou'd, but vnhappily lou'd: and wept, when he saw her a monster.

THen, quoth *Elpinus*, Neptune was the second of the three brethren and
sons of *Saturne*, which had the whole frame of the world parted among them;
Ioue had the heauens, Neptune the seaes, all the rest was *Plutoes*. Historically,
as some thinke, *Ioue* had the East, *Pluto* the West, Neptune the seacosts:
howsoeuer, Neptune is soueraigne of the seas, who also many times shaketh with
his imperiall mace the very foundations of the earth, according to that of *Ouid*,

Ipse tridente suo terram percussit, at illa
Intremuit, motuq; vias patefecit aquarum.

For, in coast adioyning to the sea, earthquakes and inundations of waters are
most vsuall. Homer for this cause calleth Neptune *inotiazans*, & *inoixidans*, Earth-
shaker. And as *Pallas* was president of Towres, and *Iuno* a gouernesse of Gates,
so Neptune had care of the groundworkes and foundations of buildings; which
are neuer said to be firme, vnles they be laide as deepe as the water. Therefore
as Neptune was hired by *Laomedon* to builde those stately walls of *Troy*, so
in the subuersion of the same, himself is as busie afterwards, as appeareth by that
of *Virgil* 2. *Aeneid*.

Neptunus muros, magnoq; emota tridente
Fundamenta quatit, totamq; è sedibus urbem
Eruit, &c.

For towres, *Virgil* 2. *Aeglo*.

Pallas quas condidit arces,

Ipsa colat.

And 2. *Aeneid*.

Iam summas arces Tritonia, respice, Pallas
Obsedit, nymbo effulgens, & gorgone saua.

For gates, *Virgil* 2. *Aeneid*.

hic Iuno Scæas saxuissima portas

Prima tenet, sociumq; furens à nauibus ignem
Ferro accincta, vocat.

Cymothoe, is Neptunes servant, signifying the swiftnesse of the waves and billowes : for, *κύμα*, is a wave, and *θεω* is to run, as if a man would say, a running wave. Triton is his trumpeter. Plynny reporteth that the Vlyssiponenſes sent ambassadors to Tiberius Cæſar, giuing him to vnderſtand, that in their countrey, there was one of theſe Tritons ſcene and heard ſinging : being a ſea-monſter, reſembling a man by his upper partes, and a fiſh by thoſe belowe : his colour was like the ſea-water ; his ſkinne hard with ſhells : and is called Neptunes trumpeter, to ſound the retireite, when his maſter would haue the ſea to be calme ; becauſe when he is heard thus ſinging, or ſcene appearing in the water, it is a ſigne of calme and fayre weather. Neptunes mace is alſo Tridens, three-forked, for that there is a triple and threefold vertue in waters, the firſt in wells, which are ſweete : the ſecond in ſeaes, and they are ſalte : the third in lakes, being vnpleaſant and unſauory : or rather, becauſe euery one of the three brethren hath ſomewhat to doe in euery part of the tripartite kingdome : which may alſo be a cauſe why Iupiters lightning is alſo Triſulcum, and Plutoes Scepter Tridens. For albeit Iupiter is eſpecially predominant in heauen, Neptune in the ſeaes, and Pluto in the lower regions, yet that almighty and all-ouerruling power is indifferently aparant in euery of theſe three kingdomes, and in heauen is called Iupiter, in ſeaes Neptune, below Pluto, whome therefore Virgil calleth *ſtigium Iouem*, the ſtigidian Iupiter.

Neptunes wife, is Amphitrite, the water it ſelfe, gouerned by Neptune, noting the efficacie of nature ruling in ſeaes & deeps. She is called Amphitrite of compaſſing, enuironing, or turning about, as the ſea embraceth and incloſeth the earth. Neptune had an infinite number of ſons and daughters: moiſture is fit for generation ; which was the cauſe that Thales the Philoſopher made water to be the ground and beginning of euery thing ; and Virgil calleth the ſea, the father of things,

Oceanumque patrem renim.

Oceanus of *αἰὼς*, ſwift, for ſo is the flowing of the ſea. When Neptune was kept from Saturnes deuouring mouth, his mother ſhewed a colt, inſteede of him : and when Pallas and Neptune contended, who, as moſt beneficiall, ſhould giue name to Athens, he wiſh his mace ſtroke the earth, whence iſſued a horſe : either for that a horſe is ſwift, and the ſea is violent ; or becauſe Neptune firſt taught how to ride a horſe ; or by reaſon that a horſe loneth plaines and large places, where free ſcope is to run, as is the ſea, for that cauſe called, *ἄκτορ*. Therefore the Romaine ſports called *Ludi circenſes*, wherein the race of horſes was vſual, were celebrated in honor of Neptune ; and Horace maketh Vlyſſes his ſonne ſpeake thus to Menelaus,

Non eſt aptus equis Ithacæ locus, vt neque planis.
Porre ctus ſpatijs, neque multæ prodigus herbæ,

The third parte of the

Neptune, with his Queene Amphitrite, standeth in a great shell as in a chariot, drawne with two horses, whose hinder parts ende in fishes, a Tridens in his hand, a white and froathy crowne on his head; with hayre, beard, and roabe, of color like the sea-water.

Neptunes
figure.

His Nymphs are called Nereides: of which kinde, Theodorus Gaza saith, that himself sawe one cast on a shore: fashioned like a woman in her upper parts, but ended like a fish. Galathea is so called of whitenes, and noteth the very froath of the Sea. Humor and moysture be the chiefe causes of augmentati-
on; Neptune therefore, as hee hath many children, so hath hee some of them great and monstros; among others, Polyphemus: who, though vast and rude, yet loved, (such is the force of love) but loved like a lowte, such is the home-
borne education of rurall clownes. Polyphemus, as the rest of that rout, was called Cyclops, of *κύκλος* and *ὄψ*, as having but one round eye in his forehead; in truth meaning a buckler, framed round like an eye, although Scruius doe o-
therwise expound it. Hee is reported to bee a blondy and theenish manqueller, robbing and spoyling all along the Sicilian shore: from whome Vlisles wiselie e-
scaped, and was therefore said to haue bored out his great eye with a firebrand. This tyrann Polypheme loved a noble Lady named Galathea, but could not obtaine her: at last, using force for law, kept her violently: and perceauing that she affected one Acis, more then himselfe, murdered the youth Acis, and threw his bodie into a riuer, which thereof bare that name. Allegorically, as
some will haue it, Polyphemus is a miserable and worldly keeper of sheepe and kine: he loueth Galathea the Lady of milke: and, knowing that moyst
places be best for milke, cannot abide, that Galathea should come nere Acis, a
riuer in Sicilia, whose naturall proprietie was saide to be such, as that it would
drie up and consume milke.

Glaucus loved Scylla: but being reiected of her, he intreated Circe to make her affectionate by charming. Circe at first sight falleth in loue with Glaucus, who in like sort refuseth her, whereupon she infecting the waters where Scylla
usually bathed herselfe, transformed her into a monster, which afterwarde be-
came a rock. This Glaucus, perceauing the fish which he had caught, by tasting
a certaine herbe, presently to leap againe into the water, himselfe, for triall, did
pluck and eate, and by vertue thereof transformed, threw himselfe also into
the sea: where he was deified. The tale is reported by Ouid in the end of the
thirteenth and beginning of the fourteenth of his transformations, and ex-
pounded by Tasso in the second part of his dialogue, entituled Gonzago, ou-
ro del piacer honesto: where, by the deified Glaucus, he understandeth the
intellectual part and facultie of man: by the sea wherein he fisheth, the body
and all bodily matters, being the matter subiect of naturall philosophie, and
subiect to continuall alteration like the sea: by his fishing, the discoursing and
syllogisticall reasoning of Intellectus: by his netts: the instruments of naturall

Logick: by the fishe caught, those generall maximas, and vniversal grounds, and true conclusions and consequences: by the herbe which he did bite, the heavenly delite of contemplation, whereby he was made a God: by the casting of himselfe into the sea, his comming and descending from the quiet rest of contemplation, to the variable sea of action and operation, figured also by the double shape and twoforked tayle of Glaucus and the other sea-Gods. Thus doth Tasso transforme Glaucus to a God: and by a little turning of his exposition, he turneth him thus to a brute beast. Glaucus, by tasting the herbe, leapeth into the sea, together with his fishes: that is, by yeelding to the inchaunting force of pleasure, he so drowneth himselfe in the Aphrodisian sea of sensuality, that he becomes altogether beastlike.

*Historically, Scylla and Charibdis were two rocks in the Sicilian sea. Scylla had that name *ὑπὸ τῷ σκυλῶν*, of spoiling; or *ὑπὸ τῷ σκυλλῶν*, of vexing: or else *ὑπὸ τῷ σκυλλῶν*, of whelps, or dogs, with the beating of the waues upon the rocke, made a noyse like the barking of curs. Charibdis was so called *ὑπὸ τῷ χάριδι*, of gaping, and *ὑπὸ τῷ σκυλῶν*, to sup vp, or deuoure.*

*By Typhocus, Sabinus understandeth the burning and flaming exhalations, cause of that fire in Aetna: which clustred together, and wanting free passage, shake the earth, *πύρρην*, is, to smoke. see Virgil 3. Aeneid. and Ouid. 5. Metam. It seemeth, that the violent fury of the windes, is here also shadowed by Typhocus: for, his hands reach from East to West, and his head to heauen, agreeing with the nature of the severall windes blowing in euery coast of Heauen. His body is couered with feathers, noting the swiftnes of the windes: about his legs are crawling adders, so the windes are oftentimes pestilent and hurtfull, his eyes are red as fire, and he breathes flames out of his mouth; for, the windes are made of hoate and dry vapors.*

*

Acis made a riuer, is said to be horned: Hornes are attributed vnto riuers, either because the crooked turnings and windings thereof resemble hornes, or for that the furious noyse of roaring and raging waters is like the belowing of a Bull, or lowing of an Oxe or Cowe. They are crowned with reades: reades grow plentifully in watery places, they are figured with long hayre and beard, like a man, alwaies lying, leaning on one elbow, or on some great vessell, whence water issueth abundantly. I neede not make any explication hereof, all is so manifest.

The picture of Typhocus

*

Among other sea-borne monsters the Mermaides must not be forgotten, they had the face and proportion of women to the waste, & thence downewards, the resemblance of fishes: some others giue them wings, and scraping feete, like the feete of hens: they were three, Parthenope, that is, Virgins face: Leucolia, white and faire, and Ligia, which is, sounding. They were borne of Achelous, noting moysture, and the muse Calliope, that is, faire spoken: the one

The pictures of riuers and floods.

sang.

The third parte of the

sang, the other sounded a trumpet, the third played on a lute, so sweetely, that such as sayled, were enticed thereby to the dangerous rocks where they frequented. Vlysses being to passe that way, commanded his companions to stop their owne eares with wax, and then fasten him to the mast of the ship, least that inchaunting melodie might be their bane: which policie did so confound the Sirenes with shame and sorrow, that they thereupon threw themselves headlong into the sea. Ouid maketh them Proserpinaes companions, who losing their Lady and Queene, were thus made birds in part, and yet reteigned their former face and beantie. Suidas saith, that in truth, they were certaine blinde and dangerous rocks, which by the breaking and beating of the billowes, did make such a sweetely resounding murmur, that it allured the passengers thither, to their owne destruction. Whatsoever they were, Allegorically they signifie the cosuing tricks of counterfeit strumpets, the vndoubted shipwrack of all affectionat yonkers: and therefore is it said by Virgil, that the Mermaydes rocks are all ouerspread with bones of dead men, whose destruction their deceaueable allurements had procured. Xenophon is of this minde, that the Sirenes did learnedly and sweetely extoll the famous acts of renowned men: and that therefore Homer maketh them entertain Vlysses with their pleasing voyce, who indeede was for politick stratagems the chiefe ornament of Greece: and no doubt, these sweete and glorious commendations of great mens exploits, are the most effectuall charmes, to worke any impressiō in an heroicall minde, and with this conceite of Xenophon, Cicero doth also agree. Besides these three already named, some adde fīue others, that is, Pisinoe of *tuſcan*, to perswade, and *with* the minde: Aglaope sweete of looke: Thelxiope, lonely of looke; for *hymen*, is to please and delite. Thelxinoc, delighting the minde: and Aglaophone, with the pleasant voyce. They were termed Sirenes, of drawing, deteigning, and alluring men vnto them, as the Greeke word importeth.

The Mer-
naides
pictures.

Of the marine monsters, Proteus yet remayneth: who being King in AEgypt, did so wisely apply himselfe, and frame his wit to euery particuler accident, that he was said to turne and transforme himselfe to any kinde of shape. Some referre this to the custome obserued of the Egyptian kings, who neuer came abroade, but hauing some one or other ensigne on their head, as a token of their imperiall maiestie: and this they changed continually, sometimes using the image of a Lyon, sometimes of a Bull, sometimes this, and sometimes that, which variety gaue ground and occasion to this fable. It is reported, that hee raigned in the Isle Corpathus, whereof, the Carpathian sea by AEgypt, had his name: which because it had great store of sea-calues and other sea monsters, Proteus himselfe was called Neptunes beadsman, keeping his seaish flocks. Cornelius Gemma, in his booke de diuinis naturæ characteris, allegorically expoundeth this tale out of the fourth of Virgils Georgicks, making Proteus, a type of nature. Plato compareth him to the wrangling of brab-

ling sophisters: and some there be that hereby vnderstand, the truth of things obscured by so many deceauable apparances: Lastly, there want not others, which meane hereby the vnderstanding and intellectual parte of mans minde, which vnles it seriously and attentiuely bend it selfe to the contemplation of things, shall neuer attaine to the truth, as Proteus would neuer reueale his propheticall knowledge, but first did turne and winde himselfe enery way to escape, until with hands he were enforced thereunto, as Homer (the first author of this inuention) in the fourth of his *Odysea* discourseth at large.

Lady Proserpina, with her mother Ceres, fell to *Amaryllis*, who by talking of them, discoursed also of *Pluto*, and so made an end of the three mightie Monarchs of the world.

PLuto the Duke of diu'ls, enrag'd with an hellish *Erynnis*,
Gan to repyne and grudge, and moue a rebellious vprore,
For that he wanted a wife: and now eu'n all the detested
Infernal rablement, and loathsome broode of *Auernus*
Clustred on heapes and troupes and threatned wars to *Olympus*.
But *Lachesis*, fearing lest laws layd down by the thundrer,
By the reuenging rout of seends might chance to be broken,
Fate-spinning *Lachesis* cry'd out to the prince of *Auernus*.

Sou'raigne Lord of damned Ghosts, and mightie Monarcha
Of *Stygian* darknes, which giu'st each thing a beginning,
And by thy dreadful doome, doest draw each thing to an ending,
Ruling life and death with iurisdiction endles;
O let those decrees and fatal lawes be obeyed,
Which wee three sisters for you three brethren apoynted:
Let that sacred league and peace last freely for cuer;
Stay these more then ciuil warres, vnnatural vprores,
And intestine broyls: aske *Ioue*, and stay for an aunswere,
Ioue shall giue thee a wife. His rage was somewhat abated,
Though not well calmed, yet he yeelds at last to the fatall
Sisters intreating and teares; although with an ill will
And a repyning heart, and *Mercury* sends to *Olympus*
With this round message: Tell *Ioue* that stately triumpher,
Pluto cannot abide to be thus controll'd by a brother,
Imperius brother: who though that he maketh a rumbling
With scar-crow thunders, and hurls his flames in a fury
On poore mortall men; yet he must not think that *Auernus*
Vndaunted Capten, with buggs can so be deluded.
Is't not enough that I liue in darksome dens of *Auernus*,
Where fire, smokes, & fogs, grief, plagues, & horror aboundeth,
Whil'st vsurping *Ioue* keepes court in lightsom *Olympus*,

The third part of the

But that he must also forbid me the name of a husband,
And reſtraine thoſe ioyes which nature freely affordeth?
Seas-ſou'raigne *Neptune* embraceth his *Amphitrite*,
And clowd-rolling *Ioue* enioyes *Saturnia Iuno*,
His wife and ſiſter, (for I let ſlip ſlipperie by-blowes)
But ſcorned *Pluto* muſt ſtil forſooth be a batchler,
Stil be a wiueles boy and childeles: But, by the dreadful
Streames of ſacred *Styx* I proteſt, if he yeeld not an anſwere
Vnto my full content, Ile looſe forth all the reuengful
Broode of damnable hags and hel-hounds vp to the heauens:
Ile confound heau'n, hell, light, night, Ile caſt on a cluſter
Blisful *Olympus* bowres, with baleful dens of *Auernus*.

Plutoes tale ſcarce tolde, light-footed *Mercury* mounting
Vp to the higheſt heau'ns, diſclos'd each word to the thundrer:
Who conſulting long, at laſt thus fully reſolued,
That *Stygian* brother, ſhould take *Proſerpina*, daughter
Vnto the Lady *Ceres*, pereles *Proſerpina*: matchles,
And yet fit for a match. Bloody *Mars*, and archer *Apollo*
Sought her a long while ſince; *Mars* big & fram'd for a buckler,
Phæbus fit for a bowe, & *Mars* actiue, learned *Apollo*:
Mars offered *Rhodope*, *Phæbus* would giue her *Amyclas*,
And *Clarian* temples, and *Delos* fayre for a dowrie.
Lady *Ceres* caſt off bloody *Mars*, and archer *Apollo*,
Contemning *Rhodope*, deſpiſing proffred *Amyclas*:
And fearing violence and rape, commendeth her onely
Dearling and deare childe to the deareſt ſoyle of a thouſand
Louely *Cicil*. from whence with watery cheekes ſhe returned
Vnto the towre-bearing *Cybele*, and lowd *Coribantes*,
On *Phrygian* mountains: Where ſhee no ſooner aryued,
But *Ioue*, ſpightful *Ioue* tooke opportunity offered,
And by the ſecret ſleights and wyles of falſe *Cytheræa*,
In mothers abſence her daughter alas he betrayed.

Goe, qd he, my wanton, goe now whilſt mother is abſent,
Bring her daughter abroad to the flowring fields of a purpoſe;
Atropos hath decreed, that ſupream Duke of *Auernus*
My brother *Pluto*, muſt haue *Proſerpina*, fatall
Orders muſt be obeyd: thy iuriſdiction hereby
Shalbe the more enlarg'd, and fame fly daily the further,
If very hell feele hell, taſte helliſh pangs of a Louer.

Shee (for a word was enough) conueyd her away in a momēt,
And (for ſo *Ioue* would) *Pallas* with ſtately *Diana*
Ioyn'd as companions: all which three laſtly aryued

There, where Lady *Ceres* her daughters bowre had apoynted.
 Wyly *Venus* drawes on simple *Proserpina* foorthwith,
 Vnto the greene medows: herself went first as a leader,
 Next came fayre *Phæbe*, and Ioue-borne *Pallas Athene*,
 And shee between them both, who both the rightly resembled,
 Sweete yet sweetly seuer *Proserpina*: eu'n very *Phæbe*,
 If that a bow were giu'n, if a target, *Pallas Athene*.
 And sweete water-Nymphs by the careful mother apoynted,
 Their mayden Princeesse with a princelike company guarded:
 Chiefly of all others, *Cyane* there made her aparance,
 Whom for her excellling conceipt, and seemly behauour,
 Chiefly of all other well-Nymphs *Proserpina* loued.

There was a Christal brook by the fields, that ioyned on *Ætna*,
 Called *Pergusa*, transparent down to the bottome;
 Trembling leaues as a veyle, gaue cooling shade to the water,
 Trembling leaues of trees, that crownd this lake as a garland;
 Euery tree displayd his flowring boughs to the heauen,
 Euery bow had a bird which therein made her abyding,
 Euery bird on bow tooke ioy to be cherefully chirping,
 Euery chirp was a song, perswading all to be louing.
 Fresh-colored medowes were ouer-spread with a mantle
 Figured, and Diapred with such and so many thousand
 Natures surpassing conceipts, that maruelus *Iris*
 Was no maruel at al, and spotted traine, but a trifle,
 Prowd-hart Peacocks spotted traine, compar'd to the matchles
 Art, which nature shewd, in shewing so-many strange shewes.

Hither these Ladyes are come, and euery Lady
 Plucketh at euery flowre; seeing each flowre to be more fayre,
 More fresh, more radiant, more louely, then euery Lady.

In meane time *Pluto* wounded by wyly *Cupido*,
 Intends his journey to *Sicilia*; Griefly *Megara*,
 And fell *Alecto* his foaming steedes be preparing,
 Steedes, that drank on *Lethes* Lake, and fed by the ioyles
 Bancks of *Cocytus*. *Nycteus* and sulphurus *Æthon*
 Swift, as a shaft; fierce *Orphneus* with fearful *Alastor*,
 Ioynd to the cole-black coach, drew neare to *Sicilian Ætna*;
 And seeking passage, with strange and horrible earthquakes
 Ouer-turned whole townes, and turrets stately defaced.
 Euery Nymph heard, felt, and fear'd this deadly resounding,
 And dreadful quaking, but of all this deadly resounding
 And dreadful quaking, not a nymph there knew the beginning,
 Sauing onely *Venus*; whose heart with terror amazed,

The third part of the

Yet with ioy posselt, was party to all the proceeding.

Duke of Ghosts, missing of a way, through so-many by-waies,
And all impatient with loues rage, brake with his Iron
Mace, the rebelling rocks, and pearst through th'earth to the heauens,
Heauens all dismai'd to behold so hellish an obiekt.
Starres fled back for feare, *Orions* hart was apaled,
Charles-Wayne ran to the sea, that he euermore had abhorred,
And by the yrksome noyce, and neighing of the detested
And poysoned palfrayes of *Pluto*, lachly *Bootes*
Tooke himselfe to his heeles, and lingring wayne did abandon.
Baleful breath of night-borne coursers darkned *Olympus*
Chereful light, and loathed foame distild fro the bleeding
Bits, infected th'ayre: and th'earth all torne by the trampling,
Shakte and quakte for dread, and yeelded a heauy resounding.

Ladies al ran away; *Proserpina* lastly remayned,
Whom *Stygian* coachman both sought & caught in a moment.
Pluto droue on apace, *Proserpina* woefully wayling,
Cald and cryed, alas, to the Nymphs, to the maids, to the Ladies;
But Nymphs, Mayds, Ladies were all affrayd to be present,
And her mothers chance, ill chance, was then to be absent.
Now *Stygian* raptor those prayers lightly regarding
In respect of a pray and prise so worthy the taking,
Cheers and calls his dreadful steeds, and shaketh his out-worne
Bridle raynes, orecastr with rust; and entreth *Auernus*,
All vnlike himselfe, and much more milde then a *Pluto*.

Ghosts and sprytes came clustred on heaps, to behold the triumphant
Tartarean Capten, with soe great glorie returned:
Euery one was prest, some bent their care to the coursers, (bed.
Some to the coach, some strawl swete flowr's, some lookt to the bride-
Elysian Ladies with a spotles company wayted
On their new-come Queene, and carefully sought to recomfort
Those her virgin feares and teares. Ghosts wont to be silent,
Sang swete wedding songs, and euery nooke in *Auernus*
With banquets, meryments, and louelays freely resounded,
And whole hell for ioy was speedily turnd to a heauen.
Aeacus intermits his iudgements; stearne *Rhadamanthus*,
And austere *Minos* waxe milde: all plagues beremitted:
Tantalus eats and drinks; *Ixion's* loost from his endles
And still-turning wheele, *Tityus* set free fro the *Egle*,
Sisyphus extreame toyle by the rolling stone is omitted,
And *Danais* daughters from running tubbes be released.
Pale-fac'te *Tisiphone*, with snake-hayrd ougly *Megara*,

And

And euer-grudging *Alecto*, fell to carousing,
 And their burning brands embru'd with blood, did abandon.
 Birds might easily passe by the poysoned mouth of *Auernus*,
 Men might safely beholde, and looke on stonie *Medusa*;
 No consuming flames were breathd by fyrie *Chymera*.
 Howling *Cocytus* with wine mirth-maker abounded,
 Lamenting *Acheron* hart-chearing honny aforded,
 And boyling *Phlegeton* with new milke chearefully streamed:
Cerberus held his peace, *Lachesis* left off to be spinning,
 And gray-beard feriman forebare his boate to be rowing,
 All tooke all pleasure, and all for ioy of a wedding.

Lady *Ceres* all this meane time posselt with a thousand
 Careful mothers thoughts, thought euery houre to be twenty,
 Till she returnd homeward: and home at last she returned,
 At last, but too late, to her house, but not to her household:
 Court was a wildernes, forelorne walkes, no-body walking,
 Gates turnd vpside downe, hall desolat, euery corner,
 Euery way left waste. But alas when lastly she entred
Persephone's chamber, seeing her curius hand-work,
 And embroydred clothes, all ouer-growne by the copwebs,
 But no *Persephone*; such inward anguish amaied
 Her distressed sprites, that neither a word fro the speechles
 Mothers mouth could once come forth, nor a teare fro the sightles
 Eyes; eyes, mouth, sence, soule, were nothing els but a horror:
 Only she clipt, embrac't, and kist, and only reserued
 Her sweete daughters work, poore soule, instead of a daughter.

After long wandring, by chance shee found in a corner
 Her deare daughters nurse, *Eletra*, wofuly wayling,
 With rent roabes, scratcht face, and beaten brest, for her only
 Harts-joy *Persephone*: whom shee as charily tendred,
 As dearest mother could euer tender a dearest
 Daughter: shee, when grieve and inward horror aforded
 Time to reueale it selfe, this woful storie recounted
 All at large: How *Persephone* was forc't to be walking
 Greatly against her mind, and mothers wil, to the meddowes,
 How foure black coursers conuey'd her away on a sudden,
 No-body knew whither, nor what man might be the autor:
 How her companions were all gone: only the louing
 And loued *Cyane*, for grief was lately resolued
 Into a siluer streame; and all those sweetly resounding
Syrens, made to be birds in part, in part to be maydens,
 And she alone was left, left all forelorne in a corner,

The Third parte of the

Mourning *Persephone* and her so heauy departure.

Silly *Ceres* hearing these dead newes, all in a furie
Rayled on heau'n and earth, and ran to the sulphurus *Ætna*,
Lighted two Pine-trees, and day and night by the deserts,
Hils, dales, woods, waters, lands, seas, *Proserpina* searched,
Searcht from th' East to the West: at last, al weary with endles
Toyling and moyling, halfe dead for drink, she repayred
Vnto a poore thatch: coat, and knockt, and meekly desired,
That to a schorched mouth some water might be aforded.
Th'ould Beldam coat-wife brought forth a domestical Hotchpot,
Her chiefe food, both meat and drink, and gaue to the Goddes.
Faintly *Ceres* feeding by the coat, was spy'd of a sawcie
Crackrope boy, who mockt, and cald her a greedy deuouring
Out-come witch in scorne: Whereat this Lady agreed, and
And not forgetting *Latonaes* worthy reuengement
On Lician Lobcocks, (who sith they rudely denied
Water, were made frogs alwayes condemn'd to the water)
Threw in this boyes face all that was left of her Hotchpot.
Mocking gallows thus by the Goddes strangely besprinckled,
Was transformd to a Swyft; whose back grew al to be speckled,
And his spiteful breast with wonted poyson abounded.

Through what lands and seas this Goddes wofully wandred,
Twere too long to report: each part of th' earth she perused,
Vainly perused alas: and home at last she returned
Back to *Sicil*; cursing, banning, and daylie reuiling
Euery soyle, but chiefly *Sicil*: Which now the detested
More, then afore the desir'd: brake plowes, kild wearied oxen,
Blasted corne, bred weedes and tares, sent forth the deuouring
Foules, and too much drought, & too much raine from *Olympus*.
Fields for corne and graine of late so greatly renowned,
Are to a barren waste, and wilde heath speedily changed.

Whilst childeles mother thus rageth, faire *Arethusa*
(Who by the secret caues of th' earth from *Pisa* to *Ætna*
Fetcheth a restles race) vp-listed her head to the heauens,
And these first tidings to the forelorne Lady reported,
How herselfe of late taking her way by the fearfull,
Imperiured *Stryx*, saw her lost childe in *Auernus*,
Somewhat sad, yet a Prince and supream Queene in *Auernus*;
Queene to the mighty Monarch & sou'raigne king of *Auernus*.

Mournfull mother amas'd, for a while stood like to a senceles
Stocke or stone: at length, when fury remoued amasement,
Vp to the heau'ns she flies, & makes her moane to the thundrer.

Lord and loue, qd shee, vouchsafe at last to remember,
Take some care in time of poore *Proserpina*, think her
If not mine, yet thine, and if thine, not to be stollen:
But let passe what's past, let rape and rage be remitted,
So that thy daughter from his hellish dens be deliu' red.

T' were no disparaging, qd *Ioue*, if prince of a mighty
Empire, *Ioue's* brother might haue *Proserpina*, ioyned
By both our consents in wedlock: darksome *Auernus*
Should haue no cause then to repine at lightsome *Olympus*.
Yet notwithstanding, if thou stand fully resolued,
And that my brother *Pluto* must needs be refused;
Then let *Persephone* both mine and thine be reduced,
If she be fasting yet: for so hath *Atropos* ordred,
And fatall orders are neuermore to be altred.

Mother was ful bent, to reduce her childe from *Auernus*:
Destinie did forbid: for that *Proserpina* walking
In *Plutoes* Orchard, by chance (worst chance of a thousand)
Suckt seu'n Pomegranate kernels: and no-body knew it,
Sauing *Ascalaphus*, who made it knowne to *Auernus*,
And stayd *Persephone*: who then for a worthy requitall,
Foule-tungd *Ascalaphus*, forthwith trāsformd to a Scricheowle,
Foule and loathsome foule, whose neuer-luckily-sounding
Voyce, brings baleful newes, and certaine signes of a vengeance.

Ioue tooke paines, made peace: first iustly the yeare he deuided,
Then, to the husband halfe, and halfe to the mother apointed,
and by thease good meanes causd euery part to be pleased.
Persephone six moonths with her husband dwels in *Auernus*,
And six other months doth shew her selfe to *Olympus*.

Lady *Ceres* all grieve and all contention ended,
Sent forth *Triptolemus* with coach and corne to the people
Scattered in euery coast, whose foode was kernel of ackorne.
Triptolemus traueling through strange lands, lastly ariued
On *Scythian* borders: where *Lyncus*, falsly pretending
Life, intended death, and making shew of a friendly
Host, his sleeping guest vnawares had shamefully muredred,
Had not Lady *Ceres*, his barbarus enuy preuenting,
Lyncus turnd to a *Lynx*, and his vayn-glory repressed,
Who of an others fact first autor would be reputed.

Well, sayd *Elpinus*, *sith* *Amarillis* is safely returned from hell, I hope *El-*
pinus may haue the like successe: otherwise, so many fearefull monsters
and hellish apparitions might well haue daunted a stouter heart then mine:

Pluto

The Third parte of the

Pluto: then, you see, the third brother, raiſhed Proſerpina: the naturall efficacy and vertue of the earth (ſayth Cicero, 2. de natura deorum) draweth vnto it the rootes of corne, growing & increaſing in the bowels of the earth. Ceres her mother ſeeketh Proſerpina, and mourneth for her abſence: the corne purſueth and foloweth the ſeede: or, The earth ſeemeth to greene, when the corne ſpringeth not vp in due time. Proſerpina was raiſhed in Cicil, the deareſt ſoyle to Ceres: that was a moſt fruitful and fertile Iſland. Arethufa (ſignifying the natural power and vertue of the ſeede and roote) is the firſt that tolde Ceres tydings of Proſerpina: In continuance and conueniencie of time, by that naturall efficacy and operation of the roote and ſeede, the grayne and corne itſelfe appeareth & ſpringeth vp. Six moneths ſhe lies with her huſbā: at the winter time, whileſt the ſunne doth ſojourne in the ſoutherne ſignes: ſix aboue with her mother, when the ſunne returneth to the northerne ſignes, bringing corne to ripenes and maturitie. She had this name Proſerpina, of the latine word, Proſerpo, which is to creepe forwards, becauſe the rootes creepe along in the body of the earth. She was gathering flowers when Pluto tooke her away, and kept her below; for then is that naturall vertue of the ſeede working, to produce afterwards the fruit and ſlowre accordingly. Pluto was accompted the Lord of riches and treſure: Pluto is the earth, whence al met-tals are digged. ^{Pluto} in Greeke, ſignifieth riches: and in latine they called him Ditem, to note, Diuitias, that is, Rich, alluding to riches. Some make him blinde, becauſe he dealeth partially in diſtributing riches, not according to deſert. And they giue him a key in his hand, ſith his helliſh gates are ſo ſurely locked, that the Ghoſtes once entring, can neuer poſſibly returne. He is called the God of Ghoſts, as ſome thinke, becauſe he firſt inſtituted the funerall obſequies and ſolemnities vſed at mens burials. He ſitteth as a prince on a throne, with a crowne on his head, a ſcepter in his hand, and Cerberus, his dogge, at his feete. Cupreſſus is ſacred vnto him, for it is vſed in funerals, and being once cutte, neuer buddeth or brancheth afterward.

Plutoes
picture.

Proſerpina being in hell, did eate: and, as ſome others report the tale, did eate poppie ſeedes; whoſe nature is to cauſe drowſines, ſleepe, ſtaying and reſting. So Proſerpina muſt ſtay below, till ſhe haue gotten roote and bee well and ſufficiently grounded. Her mother Ceres reſuſed Mars and Apollo: for, wars, and ouer much heate of the ſunne, are both bad for corne and plenty. Ceres, by reporte, firſt found and taught the vſe of corne and grayne, and thereby brought men from that wilde and ſauage wandering in woods and eating of Ackernes, to a ciuil conuerſing, and more orderly dyet, and cauſed them to inhabit townes, to liue ſociably, to obſerue certain lawes and inſtitutions: and for theſe cauſes was her ſelf made a goddeſſe, figured like a matron, with a garland all of the eares of corne, hauing in one hand a little bundle of Poppie, as ſignes of fertilitie: and in the other hand a fire brand, wherewith ſhe ſought her daughter.

daughter. For in summer, when the beames of the sunne are hoate and burning, the countrey men seeke and gather the corne, then full ripe and ready for the sickle. Her chariot was drawne by two serpents or flying dragons: serpents are so called a serpendo, of creeping and crawling in and out, as the rootes of corne doe: or for that the turning and winding bodies of dragons, resemble the crooked furrowes of the earth. Ceres, the earth, great by Ioue, the temperat heate of the ayre, brought forth Proserpina, corne and graine: A sow was sacrificed to Ceres, for she rooteth & spoyleth the corne: so was the goate to Bacchus, for gnawing the vines: or, the sow is fruitfull, so is the earth; the sow ener walloweth in the myre and earth, and Ceres herselfe noteth the earth.

Besides Ceres, there were other goddesses, that had care of the fruite of the earth, as, Pales, that lookt to the Pastures, and was the Pastors goddes; Pomona, the Lady of Apples, hauing her name of the latine Pomum, which signifieth an apple. Flora, the goddes of flowres, and wife to Zephyrus: Bona dea, the good goddes, (otherwise called Fauna, a fauendo, of cherishing and fauouring) noting that quickning efficacy of the earth, which nourisheth and fostereth the seede cast into the same. Flora, they say, in truth was a Romaine strumpet, called Laurentia; who dying, left her wealth, which was excessiue, to the people of Rome, who for her honor, made her a goddes of flowres, and called her Flora, of the word Flos, signifying, a flowre.

The picture of Ceres.

Iupiter, by report of Plato, perceiving that the auncient edict, commanding euery man to be rewarded according to his desert, was not obserued, because men being alive were iudged by liuing iudges: did enact, that none from thenceforth should receaue triall, but after death: when all externall shewes of birth, bewty, strength, riches, nobilitie and such like, were altogether remoued. And that only his three sonnes, Æacus, Minos, and Rhadamanthus (whereof the two last were borne in Asia, the first in Europe) should after their death, repaire to a meadow, called The field of truth (where were two waies, the one leading to the Elysian fields, the other to the place of torment) and there sit in iudgement of the spirites and ghosts of all, that had left their earthly mansion and habitation. Rhadamanthus was apointed to giue sentence of such as came from Asia; Æacus iudged those of Europe: and Minos, if any doubt or ambiguity arose, was the discusser and determiner thereof. This was Ioues decree, and thereupon, Rhadamanthus and Æacus, with their rods in their hands, sit in iudgement, and Minos apart, with his golden scepter, seriously inquiring into euery mans matter. Historically, Minos and Rhadamanthus were of Asia, Æacus of Europa, all three iust and seuer; hercof came this tale. The damned ghosts are committed to the Furies to be plagued in Tartarus, so called, because therein be many *traxai*. Auernus, is the entrie to hell: historically, it was a place, whence proceeded so noysome an exhalation, as that birds could not flie ouer it, whereof it had that name in greeke. so saith Virgil. 6. *Æneid*.

The third part of the

Spelunca alta fuit, vastoq; immanis hiatu,
 Scrupea, tuta lacu nigro, nemorumque tenebris:
 Quam super, haud vlla poterant impunè volantes
 Tendere iter pennis, talis sese halitus atris
 Faucibus effundens, supera ad conuexa ferebat:
 Vnde locum Graij dixerunt nomine Auernum.

Cerberus is Plutoes dog, with three heades, watching that none goe out, but ready to let all in; fawning on these, deuouring those, according to his name. For *αἰσχροφάγος*, and, by a more easie contraction of the word, *αἰσχροφάγος*, is a deuourer of flesh, of *αἰσχροφάγος*, and *αἰσχροφάγος*: wherefore some vnderstand by him, the all-deuouring earth, eating and consuming all earthly bodie. Others, by Cerberus, intend mans bodie, preit and appliable to all sensuall lust, but repugning and abhorring vertue and contemplation. His three heads be taken of some to represent those three necessarie euills, which withdraw men from contemplation, I meane, hunger, thirst, and sleepe: to all which, we must offer a morsell, as Sybilla taught Aeneas in Virgil, we must yeeld, but not too much; so much only, as there by nature may be sustained. Natalis Comes expoundeth it thus: Cerberus is Conetousnes: and a conetous man laughes when hee sees gold come in; but it greenes his heart to lay out one penie. His three heads note the manifold guiles and deceites of conetous men, Qui omnes pecuniae vias norunt, know all the waies in the world how to scrape coyne. Cerberus lyes in an hellish dungeon: a myser lurketh in corners, turning his rustie groates, without either profit to others, or pleasure to himselfe. Hercules drew him out of Hell, for, who can be a Hercules, and accomplish great matters, without money? Or thus, Hercules bound and brought out Cerberus, that is to say, he bridled and kept under concupiscence, and therefore returned safe from Hell: but Pyritinous going thither of purpose to ravishe Plutoes Queene, and so to satisfie sensualiitie, was deuoured of Cerberus: or, lastly, Hercules is a learned and absolute Thilosopher: hee draweth the three-throated Cerberus out of Hell, by bringing to light the triperite mysteries of Philosophie, naturall, morall, and dialecticall. Cerberus, for spite and rage, struggling with Hercules, did let his poisoned foame fall on the earth, whence proceeded the deadly Aconitum, for, what but rancor, can come from a rancorous heart? Historically, as Pausanias reporteth, there was in a darke dungeō in Tarnarus, leading to Hell, as the fame went, for the deepenes thereof, an hydeous and terrible serpent, which for his deadly poyson, and fearefull aspect, was called the Diuels dog, and was by Hercules drawne forth, and brought to King Euristheus.

Acheron had his name, *ἡ ἄρα ἵνα ἄρα*, because there flowe the waues of miserie. *ἡ ἄρα* is the first riuer, that the Ghosts (hauing once tasted of Lethe's lake,) are to passe ouer: for, death approaching, a certaine terror of conscience tormenteth

tormenteth vs, and this is Acheron. Styx, (as it were, *στυγία*, odious and abhorred) is that hate and detestation, which euery man now dying, hath against such faults, as in his life time he committed. Styx ariseth out of Acheron; for, this detestation proceedeth from that grieffe. Styx dooth nine times compass Hell: for, there is nothing but hatefull grieffe, and wofull detestation.

Iupiter and the other Gods were wont to sweare by the riuer Styx; which was accounted the most religious oath; sith, as I saide, it noteth hate and detestation, a thing repugnant to the nature of the Gods. Some say, they used to sweare by water; because as water is the most ancient ground and beginning of things, so an oath should bee most strictly obserued and religiously honored, as a thing no lesse reuerenced, then water, the foundation of all: whatsoeuer was the cause, the matter is apparent by Homer and Virgil euery where, that they sweare by Styx, which therefore was called the imperiured riuer. Ouid in Ibin.

Quique per infernas horrendo murmure valles
Imperiuratae laberis amnis aquae.

Achilles Statius lib. 8. hath a discourse of a well called Styx, much like this.

The Platonists call the body a Hell, in respect of the minde, which being thither thrust downe, first, forgetteth all celestiall conceits, drinketh of Lethe, and then passeth ouer Acheron: for, being bereaft of celestiall ornaments, it soroweth and greeneth, and therefore compass with Stygian waues, displeaseth it selfe, hateth and abhorreth his owne acts, howles, and makes pitifull lamentation; and that is Cocytus, of *κωκυτος*, to howle and crie out, as Plato expoundeth it.

Lethe aboue mentioned, signifieth Obluion; shee was sister to Somnus, sleepe: whereof there were two gates, the one of horne, the other of Iuorie: from that, came true dreames, false from this: for, as a candle inclosed in a lanterne made of horne, shineth and giueth light, because the matter is subtile and transparent, but contrarily in one of Iuory, because the matter is thick and condensate: so, if the bodie be temperate, the minde in dreames foreseeeth the truth, but if it be troubled with surfeting, or otherwise, the dreames be false and confused. Phlegeton noteth, the fire and fretting darts of grieffe and vexation, and is also called Pyryphlegeton, of fire and burning.

Charon hath his name of ioy and gladnes: this gladnes carrieth vs ouer Acheron, after wee haue lamented our owne faults. Charon is old; so graue and sage aduice is that, which worketh this repenting lamentation in vs. Boccace, by Charon, understandeth time, and maketh him the sonne of Night and Erebus. The furies, so named of the latine worde Furor, noting

The third part of the

madnes, be the Ministers of Pluto, ready to execute his reuenging wrath: the Athenians called them, *εὐνιδαι*, the seuerer goddesses, the Sicyonians tearmed them, *ινκιδαι*, milde and wellwilling, by the contrary, meaning spitefull and cruell: or, simplie milde, because Orestes by Minervaes aduice, pacified them at last, and was released of his rage and madnes. Their haire was all of crawling snakes, their garment, a long black gowne, downe to the ankles, girt with a snakie girdle, with serpents in the one hand, and a firebrand in the other, their eyes, face, and teeth, portending malice and vengeance: they were three, Tili-
phone, of *τιλινφον*, reuenge, & *φονος*, slaughter or murder Megæra, of *μεγαλαιρα*, to ex-
mie: Alecto, of *αλεκτω*, neuer ceasing, or neuer at rest. They are sometimes called Erynnae, of *εριναι*, to be moued with great grudge and indignation: or, of this word, *ερα*, which signifieth cursing and banning, and *ειμι*, which is, to heare, for that they are euer ready to giue eare to such, as curse and call for vengeance: or else, of *ερα*, that is, the earth, and *ειμι* to dwell, because they dwell in the dark-
some dens of the earth. Lactantius compareth those three perturbations which tosse and turmoyle mens mindes, to wett, Wrath, Couetise, and Leachery, to these three furies.

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ries.

Much like in nature to these furies, were the Harpyes, faced like Virgins, winged like birdes, with pale and hungry visages, and crooked scraping clawes, deciphring flatterers, or rather, couetous and snatching worldlings. Harpyæ, (saith Natalis Comes, expounding it physically) haue this name of *αρπυιαι*: no-
ting the furious violence, and rage of the windes: the first was called Ocypete, swiftly string: the second, Aello, that is, a storme or tempest: the third Celæno, the darkenes of the clouds drinen with windes. They were the daughters of Thaumias and Electra, by reason of the strange and wonderfull nature and might of the windes, which are eleuated and lifted vp by the beames of the sunne from the purer & vpper-flowing water of the sea. Virgil describeth them, 3. *æneid.* as the most detestable monsters, that euer issued out of the Stygian lake. Hither may be added those Haggs, called Lamia, who with their sweete and maidenlike face, brest, and body, allure men vnto them, but with their serpentine clawes destroy them afterwards.

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38.

Chimera's vpper part was like a Lyon, the middle like a Goate, the lowest like a Serpent, slaine by Bellerophon. Historically, it was a mountaine in Lycia, breathing out fire, whose top Lyons did haunt, in the middle were pastures, where Goates fed, and the foote was frequented by Snakes and Serpents. Bellerophon made it habitable, and was therefore saide to haue killed Chimera. Chimera, the type of inordinate luste, w^h *ειμι* first inuadeth men fiercely like a Lyon, then wantonly and lasciuiously like a Goate, afterwards brings poysoned sorrow and repentance, figured by snakes and serpents. Bellerophon solli-
cited to folly by Antia, wife to Prætus King of the Arigiui, constantly resu-

sed whereupon she falsly accused him to her husband, of violence offered. Bellerophon by these meanes banished, passing through diners dangers and perills, riding on the winged horse Pegasus, and bearing his terrible Gorgon, at last slew Chimera. He was called Bellerophon, either of one Bellerus, a Corinthian Prince, whom he vanquish; or, of *vincere*, and *vincere*, for that hee rooted out euills and mischiefs: or else, you may so tearme him, as *consilium*, a wise and prudent counsailler, or *consilium*, as Homer speaketh. Palaphatus reporteth, that Pegasus was the ship that brought Bellerophon. Allegorically, by Pegasus borne of the blood of Medusa, we may understand immortalitie and euerlasting fame. For, vertue ouer-comming all terrible things, figured by Gorgon, breedeth fame: and fame is eternised by the sounding voyce of Poets: which was the cause that the learned well, was said to be opened by the hoofe of Pegasus, striking the Parnassian mount. Medusaes hayre (either for that Neptune in Minervaes temple vsed her irreligiously, as Ouid reporteth the tale 4. Metam. or, for that she gloried so much in her golden locks, as that she durst compare with goddesses) were turned into snakes, and the beholders thereof into stones. Medusa herselfe noteth lustfull beauty and voluptuousnes, turning men into stones; as making the greedy gazers thereon scenceles and amased. None but Perseus, Ioues sonne, by Minervaes help, ouercame her: celestiall grace and wisdom are the onely meanes, to repressethis inordinate affection. Some, by the three Gorgons, note the three faculties of the soule in man: Medusa, of the three sisters, was onely mortall, figuring the sensible and liuing power, common to beasts, beheaded by Perseus, that is, kept under by the good Genius or celestiall grace. The second was Stheno, the reasonable facultie of the soule, the third Euryale, the light infused and intellectuall part. They turne the beholders into stones; for we must kill Medusa, all perturbations, and be in that respect, as dead as stones, else wee cannot enioy this intellectuall light. The borrowed and common eye, which all they vse by course, is this infused light, deriued from one of them vnto another. Perseus beareth Gorgon; hee maketh men wonder at his excellent promesse: Historically, Athenæus reporteth, that in Lybia there was a kinde of beast like a calfe, killing with the very sight: one of them was brought dead to Marius, to Rome, his skinne being so diuersly colored that none there, could gesse what beast it was, and that Perseus, by likelihood, killed some of these, figured here by Medusa. Diodorus saith, that Gorgones were stout and warring women, the captaine whereof, Medusa, was slaine by Perseus. Others understand the earth and earthly affections by Gorgon, dashed and daunted by Perseus borne of Ioue, that is, assisted by his heauenly helpe and influence. But I see, that Chimera, hath brought me too farre out of my way: Ixion therefore (to come back where I was before) is, as I said already, plagued in hell, for his ambitious and aspyring arrogancie. The tale is notably well told by Kemy Belleau, 2. iournee, de la bergerie, beginning thus.

The third parte of the

Ie chante d'Ixion l'emprise audacieuse,
L'impudence, l'orgueil, & l'idole venteuse
De la feinte Iunon, grosse de vent & d'aer,
Ouurage industrieux des mains de Iupiter &c.

Bartholomæus Annulus in his picta poesi, hereby noteth a polluted conscience, which is euer his owne persecutor and tormentor, still flying, and yet still folowing himselfe, as Ixions wheele, that alwaies turns about, but neuer turns away. Sifiphus, being of Ioues counsaile, reuealed his secrets, and is therefore thus punished. Lucretius expoundeth it otherwise, of him that ambitiously gapeth after promotion, and is euer repulsed, toying and moyling himselfe, with an endles rolling of a neuer-standing stone.

Sifiphus in vita quoque nobis ante oculos est,
Qui petere à populo falces, saxaueque secures
Imbibit, & semper victus tristisque recedit.
Nam, petere imperium, quod inane est, nec datur vquam,
Atque in eo semper durum sufferre laborem:
Hoc est, aduerso nixantem trudere monte
Saxum, quod tamen à summo iam vertice rursus
Voluitur, & plani raptim petit æquora campi.

Others expound it so, as meaning by the stone, the studies and endemours of mortall men: by the hill, the whole course of mans life: by the hill top, the ioy and tranquillitie of the minde: by Hell, the earth, and men on earth: by Sifiphus, the soule and minde of man, which included in this prison of the body; strineth and contendeth by all meanes possible, to attaine to eternall rest, and perfect felicitie: which some repose in wealth, some in honor, some in pleasure: all which, hauing once gotten what they sought, begin againe as fast, to couet new matters, and neuer make an end of desiring: so that, he who first was wholly given to catch and snatch, being now growne to wealth, seeketh honor, and is as infinitely addicted to that vaine humor, as euer he was to the other miserable affection: this is the world, omnium rerum est vicissitudo: neither is it possible for any man (whilst he is a man) to enioy any settled felicitie in this life.

Tityus had his liuer, or, as some say, his heart, all day long deuoured by an Agle; or, as others report it, by a vultur: and, as much as was consumed in the day, so much was restored in the night; so that his torment was perpetuall. The liuer is the seate of lust and concupiscence, which in the night time suborneth unchaste and wanton cogitations. Or physically thus, Tityus is the stalke or blade of corne, of *ti*uer, one letter being taken away: hee was horne of Iupiter and Elara, the daughter of Orchomenus, a riuer of Thes-
salia

salia. This Elara, noteth the naturall humor and milke-white moisture in the seede of corne: and without Iupiter, that is heate, and Elara, moisture, the corne can neuer prosper. Iupiter therefore accompanying with Elara, when she had conceived, and was great, hid her in the ground, for feare of Iuno: she in the ground was deliuered of Tityus, who being borne by his mothers death, was brought vp and nursed of the earth. The sence hereof is this, the seede is caste into the ground, for feare of the iniury of the ayre, noted by Iuno: the mother dyeth, for the seede putrifieth: Tityus springs forth, being nursed by the earth, and aspyreth vp towards heauen, as though he were about to offer violence to Latona, and is therefore throwne downe and slaine by the darts of Diana and Apollo: that is to say, hee is ripened, and brought to maturity, by the heate of the sunne, and moisture of the moone, that at length hee may be cut downe by reapers. Vulturs consume his liuer: for, the chaffe and huske is left to birds, as being not conuenient for bread to be made thereof. He is stretched forth in length, so as with his body he couereth nine acres of land: meaning that the corne thus sowed and springing vp, possesseth and ouerspreadeth a great quantitie of ground.

Tantalus, sonamed, as if a man would say, *talantata*, most unfortunate and unhappie, is the patterne of a miserable and conetous wretch, who aswell wanteth that which he hath, as that which he hath not: so Horace expoundeth it: But Ouid saith, he was thus tormented in Hell; to haue apples and waters alwaies before him, yet alwaies running from him, when he was about to reach them, because of his blabbing tongue,

Quærit aquas in aquis, & poma fugacia captat
Tantalus: hoc illi garrula lingua dedit.

Tantalus was Iupiters son, a man fully instructed with naturall and celestiall Philosophie, and is therefore saide to haue eaten with the Gods, and to haue feasted and enterteigned them with a banquet; sith his whole delite was meditation and heavenly contemplation. In this banquet (to try whether the Gods knew all secrets) he killed and cut in peeces his sonne Pelops, and set him before them among other dishes: Ceres then present among the rest, did taste and eate the shoulder of Pelops. Philosophers and learned men, whilst they wholly addict themselves to contemplation, neglecting their worldly and domesticall affaires, loose sometimes their goods, sometimes their children, or wife, or otherwise. Ouid telleth the tale in 6. *Meta.* adding further, that the Gods then pitying Pelops, united his torne members, and insteede of the shoulder deuoured by Ceres, made one vp of Iuory, plaguing his father in Hell, for his offence. Some others make a stone hang ouer his head, still like to fall and breake him to powder; to note out the continual labor and vexation of spirit, incident to euery man, that is seriously bent to earnest meditation. He is saide

The third parte of the

to haue imparted unto men, Nectar and Ambrosia, the drinke and meate of the gods: because he did communicate among them, those hidden treasures of heauenly philosophie: for *Lucetia* is immortall, and Nectar hath in effect the same signification, noting, that the gods are immortall, and cannot dye, according to the verse,

Iupiter Ambrosia satur est, & nectare viuut.

Belides, or Danaides, were the fiftie daughters of Danaus, who killed their husbands all in one night, saving only one; and are therefore enioyned to fill broken tubs with water still running out. Lucretius hereby understandeth our unthankfull mindes and unsatiable desires, who still hauing, desire still to haue: so that nature powreth her infinite blessings into us, as into broken vessels, which are euer empty and ready for more. It may signifie the whole estate of mans life neuer settled, neuer satisfied, euer dooing and undooing, and dooing almost all, to no purpose at al. It may also note the exchequer or treasury of a prince, which like the sea, still receaueth, and is neuer full: or lastly, the nature of a blab, that is like a broken tub, *plenus rimarum*, full of stifles, flowing out here and there, keeping nothing secret, that is imparted unto him. With these and such like monsters, and monstrous torments, the poets haue furnished their hell. Virgil 6. *aneid*, setteth downe all most plentifully, placing at the very entrance and gate of hell, a rable of hellish hagg, as woe, reuenge, wrath, sicknes, old age, feare, famine, penurie, death, labor, sleepe, warre, discord, and such others. The torments aboue rehearsed, are apointed for the wicked and damned ghosts: the good and blessed spirits enioy euerlasting happines in the Elysian fields, a place seuered from the comfortles lodge of the damned.

The Sirenes (which I had almost forgotten) sought for, and folowed after Proserpina: strumpets and wanton huswiues folow riches & abundance, figured by Proserpina, the Lady of fruite and corne, according to that olde saying, *Sine Cerere & Baccho friget Venus*.

The mocking boy made a Swift, Ascalaphus (borne of Orphne and Acheron) turnd to an Owle, the loutes of Lycia transformed to Frogs, and Lyncus, changed to a Lynx, are all tokens of iust plagues inflicted on such offenders.

Triptolemus, historically, in a ship bearing the name of the Dragon, brought store of corne to Athens, being in his time miserably plagued with famine.

These discourses thus ended, the Nymphs were suffered to rest for a time, and the Pastor: enioyned freshly to pursue their interrupted narrations. Among whome Alpheusibæus told this tale of his master Phœbus.

Phœbus too too proud for killing Pytho the serpent,
Saw yong Lord of loue, with a bended bowe in Olympus:
And must boyes beare bowes, and Apollo? must a Cupido
Leaue his mothers papps, and handle dangerus arrowes?

Leaue

Leaue sharp tooles, poore child, and take vp a lamp or a firestick,
Kindle a foolish fire in a harebraine boy, or a frantick
Gyrle; or shoote at crowes, if boyes will needes be a shooting,
Such warlike weapons are far more meet for *Apollo*,
Who with a thousand shafts of late, confounded an ougly
Snake, whose poylned panch all ouerwhelmed a countrey.

Well, qd winged boy, content: let mighty *Apollo*
Shoote at Inakes: and Lord of Loue at mighty *Apollo*:
And as much as a snake is lesse then mighty *Apollo*,
Soe much, Lord of Loue is more then mighty *Apollo*.

This sayd, yeelding ayre with fluttring wings he deuidth,
And *Parnassus* mount in a moment nymbly recou'reth:
There two feath'ed shafts from painted quiuer he plucketh,
Of strong, yet diuers operation: one with a golden
Sharp head, breeding loue: and th' other fram'd with a leaden
Blunt head, feeding hate: Loue-breeder woundeth *Apollo*,
Hate-feeder *Daphne*: and eu'n as much as *Apollo*
Lou's *Daphne*, so much this *Daphne* hateth *Apollo*.
Daphne goes to the woods and vowes herself to *Diana*;
Phœbus growes starke wood, for loue and fancie to *Daphne*.

When that he looks on her haire, fayre haire and sweetly beseeming,
Though vndrest, vntrest, blowne here and there by the shoulers:
Then doth he think: ô if these loose, yet sweetly beseeming
Locks, were drest, and trest, and not left loose by the shoulders,
How-much more would they seeme fayre and sweetly beseeming?
When that he lookes on her eies, like sparkling stars in a frostie
Night: and lips, (yet lips to be kissed, not to be lookt on)
And armes all naked, fro the milk-white wrist to the elbow:
Then doth he think: If I loy these outward partes to be viewing,
O, what a heau'n were it, those secret partes to be tutching?

O, what auails it now, with scorneful words to be bragging,
And with winged boy, nay wicked boy, to be striuing?
O, what auails it now to be *Titan*, *Phœbus*, *Apollo*,
Bright, burning, radiant, with sight, light, beauty abounding?
Thou, whose beames did burne heu'n, earth, and watery Empire,
Art now scorcht, nay burnt, yea burnt to the bones with a wilde-fire:
Thou, who shouldst by right, be the due and daily beholder
Of both land and sea, doost now looke only on one thing,
Only vpon *Daphne*: fixing those eyes on a Virgin,
Which thou owst to the world: and getst vp rath in a morning,
For to behold her face: and goest downe late in an eu'ning,
Sory to leaue her sight: sometimes thy beames be eclipsed,

The third part of the

Thy face discolored, thy countnance chearful, apaled,
And makst mortal men with a soddayne terror amazed,
And all this for loue: for, loue makes strong to be weakned,
Loue all-seeing sunne, on a soddayne makes to be darkned:

Simple *Daphne* feares, and flies, for feare, from *Apollo*:
Louer *Apollo* runs, and thus complains as he runneth.
O, stay deare *Daphne*, thy best friend hasteneth after,
Fly not away, sweet soule; for so sheep run fro the Woolu's-iawes,
Hart fro the greedy Lyons, and fearful Doue fro the AEgle,
Euery one from a foe: but *Daphne* flies from a faithful
Friend, from a wounded soule, from a constant lover *Apollo*.
Looke to thy selfe, *Daphne*, take heede, for feare of a falling,
O, stay, haste makes watte, these thorns may chace to be pricking
Those thy tender legs, and all through fault of *Apollo*:
O, these waies are rough, and ouer-growne with a thousand
Briers, if *Daphne* needs will goe, let her easily goe on,
Easily goe on afore, and Ile haste easily after.

And yet let *Daphne* not scorne to regard, to remember,
And mark wel, what he is, that beares such fancie to *Daphne*.
Noe brute mountaine bird, no swayne, no rustical Hoblob,
No threed-bare pastor, with an hyred flock by the forrest,
Prowd of a bawling curre, of a iarring pipe, or a sheep-hooke,
But burning *Tyran*, bright *Phæbus*, chearful *Apollo*.

Delos mine Honnor, my fame and glory denounceth,
And Clarian temples doe yeeld mee ductifull offerings.
Simple wench, God knowes, thou knowst not *Phæbus Apollo*,
And therefore thou runst as a simple wench, from *Apollo*,
Worlds sight, and worlds light, worlds comfort, *Phæbus Apollo*,
Soothsayer, singer, *Ioues* offspring, *Phæbus Apollo*,
Yea, and most stedfast, most cunning archer, *Apollo*,
Had not that vile boy more stedfast hand then *Apollo*.
Healing hearbs, strange rootes, sweet balmes, odoriferus oyntments
Were found out, set forth, first taught by *Phæbus Apollo*,
And yet alas, not an hearb, not a roote, not a balme, not an oyntment
Is to be found that can cure cureles wound of *Apollo*.

Phæbus spake; and more by *Phæbus* was to be spoken,
Daphne breakes his speech, and runs for life fro the speaker.
Sweet windes encountring *Daphne* (as loth to be leauing
So braue lasse, and glad such tender lims to be tutching)
With milde blasts did blow her garments easily backward,
That bare skin, more white then snowe vitroaden, appeared,
And wauing loose locks flew here and there by the shoulders.

Flight augments her forme, and barest parts be the brauest:
Flight augments his loue, and nearest ioyes be the dearest:
And as a nimble youth, as a youthful God, to the damsel
Strayght with might and mayne, and all intraged he flieth,
And leaues intreating and frames himself to a forcing.

Like as a light-foot hound, and trembling hare, in an open
Field, when as either runs, and either feares to be out-run,
Either runs for life, and either runs for a hares life,
Hare to prolong her life, and murdering hound to abridge it:
Hound thrusts forth his snout, girds out, and greedily snatcheth:
Prest to deuour poore hare; poore hare scarce fully resolved
Whether shee's yet caught or not caught, shrinks fro the murderers
Teeth all on water: so *Daphne*, so was *Apollo*.

Fearc driues on *Daphne*, and loue stil lifts vp *Apollo*:
Loue so lifts lower, that neare and nearer he vrgeth
Poore fainting *Daphne*, now hard at her heeles he aprocheth,
Eu'n so hard at her heeles, that *Daphnes* hayre by *Apollo*,
Daphnes scattered hayre was blow'n by the breath of *Apollo*.

Then weake and all spent, turning her face to the waters,
Panaus waters, there this last boone she desireth.
Father *Panaus*, lend helping hand to thy daughter,
If you brookes are Gods, and haue such grace from *Olympus*,
Let this gaping earth conuey mee downe to *Auernus*,
Or, let this my face, too pleasing face, be defaced,
Let this forme, which causd my former woe, be deformed,
And to an other shape by transformation altred.

Her words scarce vttered, lims al were starck in a moment,
And her tender breast, all ouer-grow'n with a tender
Barck, and locks were leaues, & bare armes grew to be branches:
Swift foot was slow root, and crowne transformd to a tree-top;
In stead of *Daphne* by the riuer sprang vp a Laurel,
Laurel fresh and fayre, as fayre and fresh as a *Daphne*.

Phæbus comes sweating and blowing vnto the new tree,
And, for his old lous sake, beares endles loue to the new tree:
Yet when he tutcht new tree, new tree was afrayd of a tutching;
Vnder a bark of a tree, *Daphne* was felt to be panting;
Yea, when he offred a kisse to the tree, in stead of a *Daphne*,
Tree bent back fro the kisse, and started aside as a *Daphne*.

Well, qd he, though *Daphne* shall neuermore be *Apolloes*
Wife, yet *Daphnes* tree shall euermore be *Apolloes*
Tree, and deck both head, and hayre, and bow of *Apollo*.
Yea, those noble Dukes, great Lords, and martial Emprors.

The third part of the

Daphnes Laurel leaues at feasts and stately triumphings,
In signe of conquest, shall euermore be adorning:
And as *Apolloes* face is fresh and lyuely for euer,
So shall *Daphnes* leaues grow greene and louely for euer,
Thus did *Apollo* speak, and Laurell tree for a *Daphne*,
Bowes her top for a head, and condescends to *Apollo*.

Daphne thus transformd: *Clymene* was lou'd of *Apollo*,
Lou'd, and bare him a son; *Phaeton*; too youthfull a yonker,
Whose ouer-weening was his ouerthrow, by presuming
Rashly beyond his reach, his fathers coach to be guiding:
Like to the foolish boy, who mounting vp to *Olympus*,
Burnt his wings and wax, and soe fell downe to *Auernus*.

YOU are a good scholler of the best master, sayd *Elpinus* to *Alphesibæus*:
And your masters mother, as I haue heard say, was *Thia*, that is, *Dinine*:
& his father, *Hyperion*, going ouer vs, or aboue vs, as the sunne doth. Some o-
thers make his mother to be *Euriphacissa*, late *Splendens*, glistering far and
neere: but the vsuall, and most receaued opinion is, that *Iupiter* begat both
Sunne and Moone of *Latona*: who being great, could finde no resting place, by
reason of *Iuno*s wrath: untill at last she came to the wandring *Delos*, where
she was deliuered of them both. The reason alleadged by some, is this; after that
cōfused & vndistinct *Chaos* wherof al was made, called *Latona*, *Latona*, (as *Plato*
would haue it) a *Latendo*, of lurking, and lying hid, and unknown: Light
(which chiefly proceeds from Sunne and Moone) was first framed by that all-
framing creator. They are sayd to be borne in *Delos* (an eminent and high
Island) because presently after the creation of light, things began to come to
light, to be seene, to be knowne, which first lay confused and not perceaued, in
the darke some bottome of that all-including *Chaos*. Hereof came the name
Delos, of *deinon*, to shew, or make playne and manifest.

Apollo hath long yealow hayre: noting his rayes and beames, which beate
and hit, like dartes, a far off; and therefore is he called of *Homer* *ἰσέως*. He is
young, fresh, and without any beard: for, his force neuer fadeth, and his beate
is alwayes quickning. Therefore, the Tyran *Dionisius* did cut off *AEsculapius*
his golden beard, saying, It was no reason, that the sonne should haue such a
long beard, when as his father *Phœbus* had none at all. This perpetuall youth,
and neuer decaying nor declining validitie of *Phœbus* and other the Gods,
is figured by *Hebe*: signifying the very flowre of youth, whom *Homer* for the
same cause maketh *Ioues* cup-bearer. This *Hebe* was *Iuno*s daughter: for,
of the temperature of the ayre proceede all hecrbs and flowres: *Iupiter* is her
father: for, without the quickning heat of the ethereal region, no temperature
can be in the lower ayre: yet some there be that would haue her borne of *Iuno*
without any father: *Hebe* on a time, as she bare the cup to *Iupiter*, slept, and in

falling, discovered those secrets, which maydens are not willing to reueale; Whereupon she was by Ioue deprived of her place, and Ganymedes preferred thereunto. The sence whereof is this: when the flowers and leaues fall from trees, then doth the youth and honor of the hearts and trees growe to decay; and Ganymedes, that is, winter, commeth in place. Hebe, they say, married Hercules; the fame of valyant and heroical personages, is euer flourishing.

Others, by the raniſhing of Ganymede by Iupiter, vnderstand the liſting vp of mans minde from theſe earthly toyes, to heauenly conceits: that Ganymedes may be deriued of γανυμις, to ioy and reioyce, and υβια, ſignifying aduice & counsaile, as though mans soule thus raniſhed by Ioue, might wel be ſayd to enioy his heauenly comfort and counsaile, γανυμις υβιας τῷ διῷ. Hebe was framed like a ſweet laſſe: her robes figured and flowred, & her head alſo adorned with a garland of ſundry flowers. The Corinthians erected her a temple, in a certaine groue full of Cipreſſe trees: wherein ſuch as eſcaped captiuitie & thraldome, hanged up their gyues and fetters in honor of Hebe.

Hebes
picture.

Phœbus (ſo called, of the greekewords, φῶς and εἶναι, light and life) is not onely young and freſh, but he is alſo the author of Phyſicke, the founder of muſick, the gouernour of the Muſes, and father of Oracles, all which excellencies proceede from the operation of the Sunne. His beames be peſtiferous, if too hote, and therefore doth Homer make him plague the Grecian armie: but healthful, if moderate and temperate. Of this moderate heate of the Sunne, comes the temperature of the ayre: of a temperate ayre grow holeſome hearbes and flowres, the ſimples and ingredients of euery phyſicall compoſition, and therefore Phœbus the author of phyſicke.

Phlegias is the heate of the Sunne; for, φλεγναι is to burne: his daughter was Coronis, the ayre moderately moyſtned and heated, ἀπὸ τῆς κλεαννυμένης: of this Coronis and Phœbus, Aſculapius, the temperature of the ayre, is borne: whoſe daughters were two: υγιῆς, ſoundnes of body or good health; and ἰατρῆς, the efficacie of phyſicke in healing and curing mens bodies, ἀπὸ τῆς ἰατρῆς, which is, to cure. Aſculapius was ſlayne by angry Ioues thunder: Phœbus ſorry, and griened for his ſons death, ſlew in like ſorte the Cyclopes, which made Ioues thunder: that is, the beames of the Sun, by degrees, doe conſume that peſtilent outrage of theſe contagious vapours and exhalations, cauſers of mortalitie. Aſculapius, being borne, was committed to Chiron, a moſt excellent Chirurgian, to be brought vp: Chiron was the ſonne of Saturne, and the Nymph Philyra: for, knowledge and excellencie in phyſick, as in all other artes, is gotten by continuance of time and long experience: whereof Saturne repreſenteth the one, and Philyra the other; ſo called of the greekewords σάω, a louer: and μῆτις, experience, as a louer of experience (the mother without doubt of Chirurgery) by taking away the firſt letter π, from μῆτις, as if a man would ſay, φιλῆτις, and, for the more eaſie and ſmoother pronounciation, χίρων. This Chiron,

The Third parte of the

is sayd to behalfe a man, and halfe a horse: sith surgery (and in olde times there was in effect no other part of Physick known but surgery) is anayleable as well for horses and other beasts, as it is for man: and thus much to shew, that Phœbus is physicall. Now, he is also Muscicall; and therefore Mercurie gaue him a Lute; whereon he playeth; alluding to the harmonie of the celestiall Globes, and the constancie and uniformitie, which the Sun obserueth most strictly in his course, as euer keeping the Eclipticall line: for which cause he is the master of the nine Muses, ruling the concent and melody of the nine Sphares. The Muses are the daughters of Ioue (for all goodnes comes of Ioue) and of Mnemosyne, Memory. Their nurse was Eupheme, Honor and Fame: for, Honos alit artes, honor and commendation is a spur to a student. They were nine, proportionably to the number of the Sphares, whose governing spirites the Platonists and Pythagoreans would haue them to be. *Oueran.* celestiall, was the first, referred to the immoueable Sphere, called *æthere.* Polymnia, to Saturne, a great singer, or singing much and of many matters. Cleio, to Mars, *æthere* is glory and renowne. Melpomene, to the Sunne, singing, celebrating, extolling. Erato, to Venus, louing and amiable. Euterpe, to Mercurie, pleasant and delightfome. Thalia to the Moone, flourishing. These be the eight Muses, as it were, the tunes of those eight Sphares, whereof is made the perfect concent and melodious harmonie, figured by the ninth, called Calliope, a sweete concent, the chiefe and guide of all the Muses, as Ouid witneseth, 5. Metam:

Dedimus summam certaminis vni,
meaning Calliope. and,
Finierat doctos è nobis maxima cantus:
to weete, Calliope.

They are called *Musa*, of the verb *μῦναι*, which is, to teach and instruct a man in those things, that are sacred and holy, diuine and mysticall, whereof came the word *mysterie*. They are also called *Camenæ*, à *canendo*, of singing: and, *Pierides*, of the mount *Picrius*, where they were borne; They all, hand in hand, dance in a round, and Phœbus in the middle: all liberall sciences are united and chayned together, the one depending on the other; noting that absolute *ἡ ἀνελκυσταῖς* and coherent concatenation and continuation of all ingenuous erudition. Lastly, Phœbus is the father of Oracles and prophecies, the eye of the world, seeing and hearing all things first, as Homer was wont to say, and Ouid in imitation of Homer,

Videt hic deus omnia primus.

Therefore Laurell is his tree, both for that it is alwayes greene, and neuer toucht with lightning (noting that the fame of vertue and learning is euer flourishing, and neuer dyeth) as also hoate and odoriferous, and (as it is reported) causeth true dreames being applyed to a mans head and temples: and
being

being cast into the fire, portendeth good luck, if it make a great noyce or crackling: bad, if either none, or but a litle. Coruus, the Crowe is his bird: whose different chirps and prognostications of rayne, were obserued of sooth-sayers and diuiners, whose maister is Apollo. Cicnus, the Swan, is also his bird: the Swan is white and bright as the sunne; a singer as Phœbus, a fore-teller of his owne death, and so a diuiner as Apollo. Cicnus was king of Liguria; he loued Musick, and is therefore of Ouid turnd to a Swanne. Lastly, the cock is Apolloses bird, who dutifully saluteth him, and bids him good morrow euery morning. He is figured, a young fresh youth, hauing long hayre, no beard, a lute in the one hand, a bowe in the other, in a chariot drawen with foure comfers, Pyroeis, Eous, Aethon, Phlegon, Ignitus, Matutinus, Ardens, Comburens, being all Epithetes incident to the nature of the sunne: whose Pallace and Chariot are described by Ouid: 2. Metam: In Latine he is called Sol, quasi solus, alone and incomparable.

The first
picture of
the Sunne.

Hercules kild Gerion, and brought away his oxen: where, by Hercules, both Pierius and Hesiodus his interpreter, understand the Sunne, sith he is the glorie and ornament of Iuno, that is, the ayre: for, *in* is Iuno, and *glor*, is glory. And Gerion, they make to be winter, of *gero*, which signifieth to crye or roare, thereby noting the roaring and blustering tempests of winter, which are calmed, and repressed by Hercules, that is to say, by the heate of the Sunne. The Oxen be the crashe of thunder, whose feareful sound resembleth the lowing of Oxen: and these thundrings are neuer lightly heard, but when Hercules hath slayne Gerion; when winter is ouerpast by the heate of the Sun.

Apollo being banished from heauen for killing the Cyclopes, fedde Admetus his Sheepe, Kine, and Oxen, by the riuer Amphrysus. Oxen set foreward husbandry, and the vitall heate and influence of the Sunne, is the chiefe cause of increase: so then, Apollo may well be called a pastor, because, as Pontanus sayth, he feedeth and maintayneth all that liueth,

Quod pascat quicquid sub cœli nascitur oris.

The Assyrians (by report of Macrobius) especially honoured one God above others, whom they named Adad: which signifieth one: to whom they ioyned a Goddess, for a companion, called Atargatis: attributing all to these two: by whom they understande the Sunne and the earth. The picture of Adad had his beames and rayes inclyning downewardes towarde Atargatis, shewing that the heauens worke on and in the earth, by influence from the sunne. Atargatis was so framed, as that her beames ascended up-wardes towarde Adad: notyng, that whatsoener the earth brought forth, it came by operation of the cœlestiall vertue. Vnder Atargatis was a

The Third parte of the

Lyon, signifying that she was the great mother of all things, Earth: who, as I shewed before when I spake of Cibeles, had her chariot drawn by Lyons.

The picture
of Adad, &
Atargatis.

AEsculapius was borne by the death of his mother, as Ouid telleth the tale in the second of his transformations: where, after that he had shewed, how Apollo in his furie slew Coronis, great with AEsculapius, hee addeth thus,

Non tulit in cineres labi sua Phœbus eisdem
Semina: sed natum flammis, vteroque parentis
Eripuit, geminiq; tulit Chironis in antrum. &c.

The vertue medicinable is hereby figured, drawn from the roots of hearbs, when the earth is pierced with the arrowes, that is, parched by the hoate beams of the Sunne. This is deliuered to Chiron, the learned and experienced Physitian, who thereof frameth wonderfull compositions.

AEsculapius is made sitting on a high seate, with a crowne of Laurell on his head, a long beard, a knotted staffe in his right hand (it is a difficult and hard matter to restore decayed health) and a Snake in his left hand: a serpent is quick of sight, and watchfull; so must a Physitian be. A Snake may well bee taken for a signe of health; sith, as shee by casting her olde skinne, renueth her selfe, so the sick and crased body restored to his former health, seemeth to be young agayne.

AEsculapius
his picture.

The morning is the fore-runner to the sunne, yet caused of the sunne. She is called the daughter of Ithia and Hyperion, she is ruddie like roses, she hath yellow hayre, golden robes, and sitteth on a golden throne. Aurora loved Tithonus, Laomedons sonne; because he fett his wyfe from the East; hee being extreemly olde, was turned to a Grasshopper: olde men neuer cease tatling and chirping. The distinctions of times called howres, Horæ, ὥρæ τῆ ἀΐμυ, which signifieth to keepe; doe guide, conserue and keepe in order all proceedings whatsoever, and are the daughters of Ioue and Themis, to weete, Eunomie, Dice, Eirene: for, no way better shall a man perceau the good or bad dealing of men, and the merciful or reuenging power of the Gods, then by the change of times & howres: therefore they keepe heauen gates, and attend on the Sun, causing fayre or fowle weather, when they lust, for the profite or plague of mortall men.

The picture
of Aurora.

Now to Alphesibœus his tale. Phœbus kild Pytho: the heat of the Sun consumed those pestilent vapors left after the deluge, causing putrefaction, signified by this word, πυθω, whereupon some think, he was called Apollo, of the verbe ἀπολλύμι, to kill. Pontanus,

Tum teilus grauis imbre & adhuc stagnantibus vndis
Humida, anhela, vagos tollebat ad æthera tortus,
Inuoluens cælum nube, & caligine opaca:

Hinc ille immanis Python, &c.

This made Phœbus vaunt: yet was he daunted by Cupid, and forced affectionately to loue Daphne, daughter to the river Penæus: whereby is understood, that naturall and radicall humor of the earth, proceeding from the waters and riuers, that moisten her and make her fruitfull. The sunne conuerteth this moisture, sends downe his attractive beames to draw it up, resolues it into vapors, and makes it fit for himselfe. On the other side, this moisture flieth and withdraweth herselfe from the heate of the sunne, as from her deadly foe. Againe, the violent and piercing beames of the sunne, compell this moisture to forsake the vppermost and superficiall parts of the earth, retyring backward into the deepest and remotest parts thereof. Which, being thither come, and yet euen thither and there, persecuted by the scalding and searching rayes of Phœbus, is at last, by the meanes of the celestially powers, and help of the watery floods and riuers, defended from the violence of Apollo, and conuerted into fruitfull trees and plants. Daphne is transformed into a laurell tree, rather then any other, for that, by reason of her excellencie, continuance, flourishing greenenesse, odoriferous sent, and naturall beate, shew above all other doth shew her constitution to be tempered with due and proportionable commixtion of terrene moisture and celestially heat. Daphne is Penæus his daughter: for, by the bankes and meadowes adioyning thereunto, an infinite number of laurell trees were growing. Apollo garnished his Lute and Quiner with Laurell leaues: so should only famous poets, worthy of Apollos Lute: and renowned conquerors, figured by his Quiner, be crowned with Laurel, in token of their neuer-dying glory. Laurell is long kept; so is the fame of learned and valyant men: Laurell is alwaies greene: so is their praise eternall and euer-flourishing: Laurell is hoate and odoriferous: so dooth the heauenly-inspired spirit of poets, and all-contemning courage of Heroicall mindes, breath forth the sweete sauour of vertues excellency: Lastly, Laurell is neuer tutcht with lightning, and their names are neuer defaced by Oblinon.

The other tale of youthfull Phaeton, and his father Phœbus, may first giue vs warning, neither to wish vnadvisedly, nor sodainely to yeeld to rash demaunds: nor vnconsiderately to performe a promise foolishly made. Phaeton, Semele, Theseus, and others, by their owne wishes procured their owne confusion. Phaeton was the sonne of Phœbus and Clymene: to weet the heat and inflammation proceeding from the sunne. For *Phaeton*, is, to burne: and, *Clymene*, is the water, *κλυμένη*, to overflowe: and when these overflowing vapors eleuated by the sunne, are once inflamed, then doth this outrageous heate breake out. Phaeton fell downe into the river Eridanus, after extraordinary drought, follow commonly, inundations of waters.

Phaeton is beaten downe with thunder: for, these vapors raised up by the sunne, and by the enuironing coldnes of the middle region of the ayre, thrust into a narrow strait; by struggling for passage, cause thunder and lightning,

The third part of the

ning, til the outrage of that heate bee so consumed. Phaetons sisters, Phaetusa and Lampetie (noting heate and brightnes) did so sorrowfully lament their brothers death, that, for pity, they were turned into poplar trees: that is, of this humor, and exceeding heate of the sunne, many kindes of trees and plants doe plentifully proceede. Lucian expoundeth it historically thus: Phaeton began seriously to obserue the course and resolution of the sunne, but, prevented by death, could not finish his attempted enterprise. The ethicall moralization, (which Ouid himselfe toucheth in his booke de Tristibus) may be this: Phaeton, a youth, and therefore unable to gouerne, will needes be a magistrate: but alas, it is too great a burden for his weake shoulders.

Magna petis, Phaeton, & quæ non viribus istis
Munera conueniunt, nec tam iuuenilibus annis.

The gouernement and administration of a common wealth or kingdome, is a heauenly charge.

Sors tua mortalis: non est mortale quod optas.

It is also as heavy as heauenly. The beginning and climbing vp, is hard and difficult: the top thereof subiect to a thousand perills and dangers, which make euen the most experienced, much to feare: and the discent or coming downe is headlong.

Ardua prima via est, & quæ vix manè recentes
Enituntur equi: medio est altissima celo;
Vnde mare & terras ipsi mihi sæpe videre
Sit timor, & pauida trepidet formidine pectus.
Vltima prona via est, & eget moderamine certo.

Besides this, in a common wealth, there be Bulls, Centaurs, Lyons, Scorpions, and such like; that is, savage and rude people, ungentle, cruel, crafty, and enuious; to whose open violence and secrete supplanting the gouerner is euer subiect.

For sitan & lucos illic viresque deorum
Concipias animo, delubraque ditia donis
Esse: per insidias iter est, formasque ferarum,
Vtque viam teneas, nulloque errore traharis,
Per tamen aduersi gradièris cornua tauri,
Harmoniosque arcus, violentique ora Leonis

Sauaque circuitu curuantem brachia longo
Scorpion, atq; aliter curuantem brachia cancrum.

Againe, the rude rablement of the vulgar sort, will hardly be maistred, or brought to any conformitie.

Nec tibi quadrupedes animosos ignibus illis
Quos in pectore habent, quos ore & naribus efflant,
In promptu regere est: vix me patiuntur, vbi actus
Incaluere animi, ceruixque repugnat habenis.

These and such other imminent mischiefs laid open by Apollo, he falleth at last to intreating and perswasions, and fearefull cares of a loning father.

Pignora certa petis: do pignora certa timendo,
Et patrio pater esse metu probor, aspice vultus
Ecce meos: vtinamque oculos in pectora posses
Inserere, & patrias intus deprendere curas.

But ambition can heare no reason, and Phaeton will needs sit in his fathers chariot.

dictis tamen ille repugnat,
Propositumque petit, flagratque cupidine currus.

This chariot is the glorious type of earthly honor and dignitie: the axell tree all of golde, golden buck, golden follies of the wheelles, and siluer spokes: the collars, traces, and hownces glystred with Chrysolites, and other pretious stones, which raxish the minde of the yonker Phaeton.

Aureus axis erat, temo aureus, aurea summa
Curuatura rota, radiorum argenteus ordo:
Per iuga Chrysolithi, positaq; ex ordine gemma
Clara repercusso reddebant lumina Phœbo.

And againe,

Dumque ea magnanimus Phaeton miratur, & optat. &c.

Phœbus his horses note the vulgar people, as I said before, altogether fierce and outragious: the bridles are the stay of gouernement. Phaeton thus being obstinate, & resolved to be a ruler, is now instructed how to rule. Spare the whip, veine them hard.

Parce puer stimulis, & fortius vtere loris.

The third part of the

*The whip noteth a rigorous and tyrannicall kinde of commaunding and o-
uerruling: the reines, a moderate and temperate kinde of discipline. Monns
not too high, fall not too lowe, keepe betweene both.*

*Altius egressus, caelestia tecta creinabis,
Inferius terras, medio tutissimus ibis.*

*These precepts ended, the yong headed officer, by the fauour and countenance
of great men, is set aloft in his brauery.*

*Occupat ille leuem iuuenili corpore currum,
Statque super, manibusque datas contingere habenas
Gaudet, &c.*

*But when any tumult or sedition is stirred up among the people, then is he
nobody, and esteemed of nobody.*

*Sed leue pondus erat, nec quod cognoscere possent
Solis equi, solitaque iugum grauitate carebat.
Utque labant curuz iusto sine pondere naues,
Perque mare instabiles nimia leuitate feruntur,
Sic onere inlueto vacuos dat in acre saltus,
Succutiturque altè, similisque est currus inani.*

*This happeneth to al such magistrats as will not rule according to Apolloes
rule. The sunne indeede hath a contrarie motion to that of the heauen: but he
trauerseth the heauen gently, not crosseth it ouerthwartly: and so must a
ruler ouerrule the stubburne vulgar. Phaeton, poore youth, when all is on fire,
all on an uproare, is at his wits end.*

*Tum verò Phaeton cunctis è partibus orbem
Aspicit accensum; nec tantos sustinet æstus.*

*Then Iupiter, at the pitifull complaint of the earth, that is, the common-
wealth, comes to helpe.*

*Intonat, & dextra libratum fulmen ab aure
Mittit in aurigam, &c.*

*Where foloweth the miserable end of these lusty commaunders, brought to
utter confusion.*

Illic fræna iacent, illic temone reuulsus
Axis &c.

When all is come to al, Phaetons ambitious conceit, gaines naught but this, to comfort his destruction, that when by his aspiring, he hath procured his owne ouerthrow, men may say after his death, This fellow caried a brane minde, and shott at mighty matters.

Hic situs est Phaeton, currus auriga paterni,
Quem si non tenuit, magnis tamen excidit ausis.

The like folly and fall was that of Icarus, who soared so high with his waxed wings, that he gaue name to the Icarian sea, wherein he was drowned. Ouid 8. Metam. sweetely telleth this tale, and in 3. de tristibus, as sweetely doth expound it.

Sith Mercury and Apollo were reconciled and made good friends, it was apointed, that Damon should ioyne Mercury to his companion Phæbus : who did it briefly, thus.

Louely *Coronis* kild by the balefull darts of a louer,
And tale-telling Crowe made black, for a worthy requital:
Yong *Æsculapius*, by repenting hands of *Apollo*
Cut fro the mothers wombe, was carefully sent to the schoolehouse
Of Centaure *Chiron* to be taught : who made him a cunning
Surgeon ; so cunning, that he dead men strangely reuiued.
Whereat *Ioue* incens'd, with thunder fram'de by the *Cyclops*,
Stroake him dead himselfe, who cured so many deaths-wounds.

Titan, sad to behold his son so spitefully murdred,
On slaughtred *Cyclops*, his slaughter kindly reuenged.
Thundring *Ioue* much wroth, that such as fram'de him a thunder,
Sould suffer violence, and not from death be protected,
Expelled *Phæbus*, for a certaine time, from *Olympus*.

Phæbus in exile now, contents himselfe with a pastors
Poore estate, and feedes *Admetus* flock, by the riuier
Amphrisus : so sweete and so secure is a pastors
Harmeles life : life next to the matchles life in *Olympus*.

Once in an eu'ning-tide, whilst *Phæbus* lay in a valley,
And with rurall pipe bestowd himself on a loues-lay,
His sheepe (sheepe indeede, that leant no care to a loues-lay)
Through *Pylian* pastures chaunst heere and there to be straying.
Mercury, *Ioues* prety Page, fine-filcher *Mercury*, saw them,

The third parte of the

Caught and brought them away, and kept them close in a thicket.
Phæbus knew nothing; for no-bodie saw, but an ould churle,
One ould canckred churle, which there kept *Mares* by the mountains,
Called bald *Battus*: whome *Mercury* friendly saluted,
Tooke him apart by the hand, and best perswasion vsed,
Gauē him a lambe for a bribe, and prayd him so to be silent.
Feare not, alas, faire sir, qd *Battus*: it is but a trifle,
Tis but a trick of youth, some stragling sheepe to be taking:
Kings may spare, and lend to the poore: And this very senceles
Stone (and points to a stone) of this fact shalbe reporter
As soone, as *Battus*: *Iones Nuntio* gladly retired,
Yet, for a further prooffe, both face and fashion altred,
And, as a countrey clowne, to a countrey lowt he returned.
Gaffer, I misse viue sgore vatt wedders: zawlt any vilching
Harlot, roague this way of late? canst tell any tydings?
Ichill geue the an ewe, with a vayre vatt lamb for a guerdon.
Battus perceauing his former bribe to be doobled,
Turnd his tale with a trice, and theaft to the theefe he fencaled.
Vnder yon same hill they were, yeare while, by the thicket,
And 'cham zure th'are there. Iste true, qd *Mercury* smiling,
Ist tr'ue, thou false knaue, and wilt thou needes be betraying
Mee to myselfe and then false *Battus* turnd to a Tutch stone,
Tutch stone, yet true stone; which each thing truely bewraith,
And no-man thenceforth for no bribe falsely betrayeth.

At last, all brabling and altercation ended,
Mercury and *Thæbus* made friends, gauē one to another
Mutuale embracements, and tokens: Pastor *Apollo*
Gauē his charmed staffe to the *Nuntio Mercury*; and the
Nuntio Mercury gauē his Lute to the Pastor *Apollo*.
Thus they parted friends: to the flock went Pastor *Apollo*;
Mercury soled aloft, til he seas'd on bewtiful *Herse*,
Sister of *Aglauros* posselt with damnable enuie
And cursed Couetise, and worthily turnde to a black-stone,
Black-stone, signe of a minde all black and fowly defiled.

Not long after this, *Phæbus* with *Mercury*; ioyned
In faire-prowd *Chione*: *Chione* bare either a dearling:
Mercury, *Antolicus* did father, *Apollo*, *Philammon*;
Th'one well knowne for a theefe, and th'other fit for a fiddle;
But faire-prowde *Chione* was kild at last by *Diana*.

ELpinus glad of so short a discourse, made as short worke in explication
of the same. *Mercury* was Ioues messenger indeede, yet not vsed onely by

Ioue, but sometimes by other Gods also. His feete werewinged, his hat winged, his face beardles, his body bare but that he had a clocke cast ouer his shoulders, he held in his hand a staffe called Caduceus, which Phœbus gaue him in exchange for his Lute: the serpents, winding it about, are a signe of concord; and the rod it selfe was borne of those who intreated of peace, called thereof Caduceatores. His winged hat and feete shew, that speech and words (whereof Mercury is the best deliuerer) once being vttered, fly without returne, according to that of Horace,

Nescit vox missa reuerti.

And else where,

Et semel emissum volat irreuocabile verbum.

And Homer calleth words, *ῥήματα πτερόεσσα*, winged words.

Mercuries
picture.

Mercury, according to his diuers aspects, worketh diuers influences in mens minds: if he be predominant, he afordeth eloquence, elegancy, learning, and especially mathematicall knowledge. If he looke on Ioue luckily, he giveth skill in Philosophical & Theological speculations: if on Mars happily, he maketh good Physitians, if unhappily, he maketh the either bad Physitians, or starke theeues: whence came the fable, that Mercury begate on Chione a notable theefe, called Autolicus, as musical Phœbus by the same mother had siddling Philammon. Mercury therefore is a plaine turnecoate good with good, bad with bad. Such as be Mercuriall, are commonly not very rich: yet they finde out now and then conceits and deuises to drawe money out of the chests of princes & mighty men; with their crafty and cunning master Mercury, hath made them fit for the managing of princes affaires. And this was the meaning of the tale, that maketh Mercury steale Apolloes cattell: for, Apollo noteth Kings & potentates, and his flocks, are their wealth and riches, and the Mercuriall is the sitcher. If, by chance, his Legierdumaine be perceaued, he can so finely smooth up al by facility of discourse, that he neuer is utterly disgraced by the mighty men. This their friendship and exchange noteth that incomparable vnion of Ionial intelligence with Mercuriall eloquence, the only flower of Kings courts, and felicity of common wealths. The periured Battus is as worthily plagued for his double tongue, as the blabbing clawback, and Brewbate Crow, for his long tongue. Coronis kild by Apollo, noteth the withered hearbs, by the withdrawing of the moisture to the rootes; whereof already in Apollo. Only this we may remember, that Phœbus killing Coronis, is a type of wrathfull ielosie, cause of present repentance. This tale (as also that of Herse & Aglauros) is in the second of Ouids transformations: and the other of Chione, (signifying, that pride will haue a fall) in the eleuenth.

Mercuries reconciliation with Phœbus being thus briefly expounded, it was thought good time, to talke of Mars, who, (as seemed by the late discourse) is also diuersly affected by or to the same Mercurie. Cori-

The third parte of the

don therefore, whose courage was most martiall, being herewith apoynted, and remembering no famous transformation by him effected, did what hee could, and sang thus of Mars, and his Mistres Venus.

WHilst lymping *Vulcan* did lay on loades on his anuile,
With sweating *Steropes*, and fram'de *Gradiuus* a breast-peece:
Gradiuus tooke paines; and sweete *Cythera* belabring,
With like endeaour made horned *Vulcan* a head-peece.

Phæbus saw them first (*Phæbus* see's euery thing first)
Saw, and gree'd very much, so shamefull a sight to be seeing,
Ran to the forge straightway, and there told al to the blacksmith,
*Iuno*s fayrefac't childe, *Cythera*'s bewtiful husband.

Mulciber astonied, stood starck horne-dead for a long while:
Downe falls hart, downe falleth his head, downe falleth his hammer,
And no life, no soule, in senceles carcas appeareth.

At last, fine small nettes, and chaynes of wire he deuised,
So small and so fine, that sight must needes be deceaued;
Much more fine and small, then finest threed of a copweb:
And so craftily fram'd, and with such mysterie forged,
That, with a pluck they claspt, with a tutch they speedily cloased,
And held each thing fast, and each thing greedily grasped.

These with sleight and art on adultrous couch he repositeth;
And, in a secrete place expects polluted adultresse,
And hoate raging *Mars*: who there lay louely together,
Either on others breast, and either in armes of another.

When sweete tickling ioyes of rutting came to the highest
Poynt, when two were one, when moysture fully resolued
Sought for a freer scope, when pleasure cam to a fulnes,
When their dazeling eyes were ouer-cast with a sweete cloude,
And their fainting soules, in a sleep, in a swowne, in a loue-trance:
Then was *Mars* fast tide, fast tide was dame *Cythera*,
Then was *Mars* cooled, cooled was dame *Cythera*.

Mars the adulter lay entangled with *Cythera*,
And *Cythera* lay entangled with the adulter:
*Vulcan*s wires hold fast, they lye vnseemely together,
Either on others breast, and either in armes of another.

Mulciber in meane time causd chamber dore to be open,
And calld Gods, to behold so strange and louely a wonder:
Some laught, some smiled, some wished so to be shamed,
No-body but *Neptune* could possibly pacifie *Vulcan*.

Lady *Venus* let loose, was spitefully wroth with *Apollo*,
And his broode with lust and rage shee dayly bewitched:

Sometimes *Leucothoe* with an endles loue he desireth,
And sometimes *Clytie*, and sometimes louely *Coronis*.
Euery day new loue, new lust, new flames be prepared
By *Cytheraes* meanes, for this tale-teller *Apollo*.

POore Vulcan, qd Elpinus, was ouermatcht; and did therefore well to returne
to his forge, and not fight with Mars, the God of fighting. Ioue, they say,
had *Minerua* without a mother, and therefore *Iuno* would needs haue Mars
without a father. Mars is that hote and furious disposition, fit for wars. Hee
was borne in *Thrace*, a warlike and bloody countrey: his nurse was called,
Thero, signifying fiercenes and cruelty: he is figured grim, fierce, and sterne,
all armed: his chariot is drawen by two horses, which *Homer* calleth, *Terror*
and *Feare*: his companions be, *Feare*, *Fury*, and *Violence*, and *Fame*, with
a trumpet, goeth before, alledged, winged, and clad with a thinne and fine robe:
shee is learnedly set forth by *Virgil*, 4. *Aneid*: and sweetely by *Ouid*, 12.
Metam.

Mars his
picture.

Bellona, so called of *Bellum*, which is *War*, was a goddess, that entermeddled
with *Marti*all affayres also. She is paynted like a furious woman, with a
whippe in the one hand, and a firebrand in the other.

Bellona
picture.

Victoria, *Victorie*; was paynted with a sweet *Virgins* face, winged, flying,
hauing a branch of *Palme* in the one hand, and of *Laurel* in the other; both
signes of *Victorie*.

The picture
of *Victoria*.

Now to the fable of Mars & Venus. Venus, that is to say, *Wantonnes*, ioyned
with Mars, which noteth hoate and furious rage, gining themselves ouer to ex-
cessiue and inordinate pleasure; are by *Phœbus*, figuring the light of reason,
accused to Vulcan, who representeth naturall heate; which is weakened by this
inordinate lust. Vulcan, by *Phœbus* his counsaile, linketh them together to
their shame: for, when naturall heate is quailed, then the rage of lust is abated,
yke some repentance and languishing debilitie ensuing thereupon. Vulcan
sheweth them both to be mockt of the Gods: the naturall heate complayneth, as
it were, and sheweth to all the other faculties (called Gods by reason of their
heauenly frame and function) his decay and impotencie: whence foloweth of
necessitie the impayring of all the other faculties: especially he calleth forth
Neptune, *Mercurie*, and *Apollo*: sith *Neptune* by reason of moisture, noteth
the nourishing power deriued from the *Lyner*: *Mercurie*, the sensible part pro-
ceeding from the brayne: and *Apollo* the vital and quickning vertue com-
ming from the heart; which three are extreemly preiudiced by immoderate
lust. No man could pacifie Vulcan, sauing only *Neptune*: nothing can
restore the decay of nature, but supply of moisture and nourishment. Venus

The third part of the

incensed, persecutes with deadly hate, the whole family of Phœbus, for this discovery: for lust is a continuall aduersary to reason, euermaligning and opposing it selfe against all her proceedings: the tale is briefly tolde by Ouid: 4. Metam: and more largely by Homer, 8. Odyss: and otherwise expounded by Plutarch, in his discourse of Homer. Ouid in the fourth of his transformations largely discourseth, how Leucothoe was turnd to a sprig of franckencense, and Clytie to an hearb called Heliotropium: that noting the sweet and odoriferous influence of the Sun, this expressing the nature and name of that hearb, euerturning towards the Sun.

The Nymphs were all this while behinde hand in their songes: therefore the pastors were now suffred to pause for a season: Pallas, Diana, and Venus, being referred to Licoris, Arefia, and Cassiopæa. Licoris the mery lasse, sayd as followeth.

When the rebelling broode of th'earth layd siege to the heauens,
And Ioue all in vaine had wasted his ord'nary thunder,
Fire-forging *Vulcan* contriu'd new darts of a wondrous
Mixture, more violent then *Ioues* first ord'nary thunder.

When Gods thus victors were all secure in *Olympus*,
And new-found lightning had plagu'd the rebellious offspring:
Ioue bade fire-cunning black smith, for a friendly requitall,
Aske and haue, what he would, and most sincerely protested
By *Stygian* waters, that nothing should be denied.

Ould limping *Dottrel* would needs ask Lady *Minerva*,
Of peace and of wars chiefe guide and Lady, & *Minerva*,
Ioues ioy, borne of *Ioue*, *Ioue* only without any *Iuno*.

Well, qd *Ioue*, then speake and speede: if Lady *Minerva*
Yeeld her selfe to a smith, let a smith take Lady *Minerva*.

Vulcan limps on apace, prowd of so louely a Lady
And peareles Paragon: When he came at last to the Pallace,
And there found *Pallas*, th'ould buzzard gan to be bussing
Th'inuiolate Virgin: th'oulde fumbler gan to be fingring
Th'immaculate mayden: who by and by with a stately
Frowne, and auflere looke, his rashnes boldly rebuked.
Black smith intreateth, prowd *Pallas* stoutly denieth,
Gray-beard contendeth, but manly *Minerva* repelleth.

At last, with striuing and struggling stilly, the sharp-set
Ould fornicator was now so thoroughly resolved,
Fully resolved now, and now so slowly resolved,
That the resolved blood contending long for a passage,
Powr'd it selfe at length on th'earth, in steed of a *Pallas*.

Vulcan somewhat coole, and seeing stately *Minerva*
Obstinate and pceuish, conuey'd himselfe to his hammers.

But the resolu'd blood which *Pallas* proudly refused,
Was suckt vp by the earth straight way, and gladly receaued;
Wherof *Erichthonius* was borne, faire boy to the middle,
But fowle snake downward. Which monster, Lady *Minerua*
Gaue to the three sisters to be kept, inclo'd in a casket,
With strayte commaundment, that none looke into the casket,
None peepe in to the childe, or see so fearful a monster.
Pandrosos and *Herse* kept tutch with Lady *Minerua*,
Curius Aglauros would see what might be the matter,
And chelt vncloused, disclosed a boy, with a serpent.

There was a chattering Chough, which spying down from an elmetree,
Saw all their dealings, and shewd all vnto *Minerua*:
Who in stead of thanks, this brew-bate crow did abandon,
And tooke *Nyctimene* transformd to an Owle, for her handinayd.
Thenceforth euery Chough, for a mock, was called a Iack-dawe;
And each prating Iack, beares yet this name of a Iack-dawe.

Pallas, qd *Elpinus*, was Ioues daughter, borne of his head, without any mother: for, sapience and celestiall wisdom is the gift of Iupiter: & her seate is in the head: and women, though they haue many times too much witte, yet haue they commonly as little wisdom. She was borne armed: wisdom is neuer weaponles; or, wisdom is the synew of warre. Vulcan, with an axe of Adamant, did cut Iupiters head, whence *Pallas* proceeded, a pure and spotles Virgin. A Virgin; for, wantonnes and wisdom can neuer agree: Pure and spotles; for, that superior parte of the ayre, represented by Iupiters head, is pure and incorruptible. Mercurie and *Minerua* were figured both together in Vniuersities; he noting eloquence, she sapience: that without this, is commonly hurtfull, this without that, is seldome anayleable, both together are most excellent. This was called *quadratus*, of *quatuor*, Mercurie, and *admiratio*, *Minerua*. She had a manly countenance and fierce: and glittering and flaming eyes. Her Helmet was of gold: wisdom shineth and is a glorious protection. Her head is therewith conered: wise men conceale their deuises and cogitations; which was the cause also, why commonly there was on her helmet, the image of a Sphinx, betokening silence and secrecie, hauing the head, face, and breast of a mayden, the wings of a bird, and the rest of the body like a Lyon: propounding obscure riddles, and deuouring those that could not unfold them. Her speare is long: Valor and wisdom are mighty, and reach far. Her Shield is of Cristall: wisdom is bright and cleare. In her breast-plate was Gorgons head: wisdom is wonderfull to the wise, and maketh fooles amazed. The picture of *Pallas*, called *Palladium*, came downe from heauen into Troy; and, till it was gone, Troy could not be taken: wisdom is celestiall, and the onely safegarde of Cities, and common wealths.

The third part of the

Pallas was so called because shee slew Pallas a Gyant: or, of shaking her speare, *Minerua, à memoria, of memory, the treasury of wisdom: or, à minuendo, of diminishing: for, strength is diminished and weakened by earnest and continuall meditations: or, à minando, of menacing: for, she is warlike as well as wise, and of Bellum, Warre, called also Bellona: though some distinguish them, making Pallas to note policie in wars; and Bellona, blood, slaughter, murder, and destruction. Pallas bare away the name of the city of Athens, by bringing forth the Olyue, noting fertilitie, more beneficial to Cities, then Neptunes horse, fit for warres: or, because students spend much oyle in their Lamps, as Demosthenes did, who was reported in all his life time not to haue consumed so much wine, as oyle: or, for that she first inuented the vse of oyle.*

The picture
of Pallas
with Mer-
curie.

Minerua was also the Goddess of spinning, weauing, and curious working of cloath: and therefore was she figured sometimes with a distaffe in her hand. She reiected the Crow for his tatling: blabs be no companions for wise men, who vse to think before they speak, and yet not utter all they think. In his place, she admitted the Owle, who seeth in darknes, and is solitary and silent: all which properties are agreeable to the conditions of a Philosopher & wise man. Athens was her chiefe delight: Athens was the most famous and learned Vniuersitie in all Greece; and she is the Lady of learning.

The picture
of Minerua
with a di-
staffe.

Now for the explication of this wooing of Minerua, Vulcan must first be described: for, as by Minerua, the learned and witty contriuing of any worke is intended; so Vulcan, that is fire, is the instrument to effect these inuentions: and, because all thinges cannot be effectually wrought, which are cunningly deuised, therefore wooing Vulcan can neuer get Mineruaes good will. His hatter was of a skiecolor, bright and cleare, for, so is that coelestiall fire of it selfe, but his feete are lame, and so is our earthly fire, impure, and not able to ascend upwards directly, but shaketh and limperth, this way, and that way, by reason of the terrene corruption: Or, if you take Vulcan for the naturall heate of mans body, then he may be therefore sayd to be lame, because this vi-sall heate doth increase, decrease, and alter, according to the difference of mens ages, and diuersity of the constitutions and complections of their bodies, and is neuer one and the same, or long like it self. Iupiter offended, to see this fowle babe Vulcan take his mothers part, threw him out of heauen: and he falling in the Isle Lemnos, brake his legge.

Historically, he raigned in Egypt, was a stout warrior, halted by a wound receaved in battaile, & first found out the way to make armor of Iron; which gaue cause to these poeticall conceipts, calling him the black smith, forger of armor for all the Gods. Vulcan was married to Venus: for, without naturall heate, no procreation. Vulcan strugleth with Minerua, but to no purpose; for, of that æ-
thereal

fire, and subtil part of the skie, figured by Minerua, nothing is produced: But Vulcan, that is, the grosse and more earthy heate, powring himselfe on the earth, is the author of diuers and sundry procreations, noted by the diuers shape of Ericthonius, signifying strife, and the earth. Ericthonius, to couer his serpentine feete, inuented chariots to ride in. Historically, lame he was, and first author of chariots, by Virgils reporte: 3. Georgic:

Primus Ericthonius currus, & quatuor ausus
Iungere equos, rapidisq; rotis insistere victor.

Vulcan was also called Mulciber, quasi Mulcifer, quia mulcet ferrum: because the fire doth mollifie the hardnes of Iron, and maketh it malleable. He is paynted with a hat, as I sayd before, lame, black, swartie, filthy, for all the world like a smith at his forge.

Vulcans
picture.

Next to Licoris folowed Arcsia, with a more pitifull song, and fitter for her seuer and maydenlike disposition, wholly vowed to Diana, of whome she sang:

Long, and far wandring Cadmus, by the help of an earthborne
Serpents broode, and good aduise of Lady Minerua,
Founded Thebes at last: but alas, no sooner he founded
Thebes, but vnhappy nephew, made grandfire Cadmus vnhappy.
Luckles, vnhappy nephew Acteon, ioyed in hunting,
Ouermuch hunting, til his own hounds hunted his own-self.
And yet no mischief did he work, but suffred a mischaunce,
No fault, but Fortune, causd his poore head to be horned.

Acteon on a time from his house vntimely departed,
And to the green wood went with his hounds and hunts-men about him.
Morning all was spent, and Phæbus loftily mounted
Iust twixt East and Weast, drew euery shade to be shortest.

Mates, sayd Acteon, it's now ful time to be resting;
Wee haue had good sport: now burning Phæbus on each side
Scalds vs, take vp toyles, and cease any more to be toying;
Next day, eu'n by the break of day, wee'le back to the forrest.

Acteons counsel was lik'te, his company rested,
Tooke vp tooles and toyles, and ceas't for a while to be toying.

There was a Dale, with Pine and Cypresse daintily shaded,
Called Gargaphia, sacred to the Lady Diana.

In whose furthest end was a playne and natural harbor,
And yet so pleasant, so sweet, so chearful a harbor,
That no arte could flayne this playne and natural harbor:

The Third parte of the

Harbor vaulted about with bending bowes of a thousand
Tall trees: walled about with stones wrought only by nature,
And (which gaue most grace, and was to be chiefly regarded)
Watred sweetly within, with a bubling spring that abounded
With cleare cristall streames: whose brim was cherefully mantled
With grasse, hearbs, and flowers: And here was lately arriued
Sou'raigne Lady regent of forrests, mighty *Diana*,
And her mayden troupes; with purpose there to be bathing
Their vnspotted limmes, all weake and weary with hunting.
And no sooner was that Virgin Lady arriued,
But quiuering, sharp dartes, and vnbent bow she deliuered
Vnto her hand-mayd squire, who them with duety receaued.
Some pluck off buskins, some tuckt vp robes be removing:
Nyphe brings water: *Crocale* stands still by *Diana*,
Fine-fingred *Crocale*, her loose hayre daintily tressing.

But whilst Lady regent with a naked company guarded,
Washt her self in spring, and no-mans company feared,
In comes *Acteon*, from sleeping company seu'ed,
In comes *Acteon*, by chance, to the company naked.

Naked Nymphs seeing, that a man saw them to be naked,
Smote their naked breasts, and made so woful an out-cry,
That woods, wells, and caues in like sorte yeelded an out-cry:
And with naked breasts gaue cour'ing vnto the naked
Goddess their mistres, ioynd all in a round, in a compas.
But their matchles Queene, and Sou'raigne Lady *Diana*
Was too talle to be hid by that same company naked,
Ouer-lookt them quite, and so was seene to be naked:
And like scarlet clowdes, where *Tytans* beams be reflected,
Was their Mistres face, when she was seene to be naked:
Red for shame, and red for griefe: for shame to be naked,
And for griefe much more, for griefe to be taken vnarmed.
Yet, though weaponles, she raught both hands to the wel-spring:
And *Acteons* face with water deadly besprinkling;
Now, sayd shee, go tel, that thou sawst Lady *Diana*
Naked, spare not a whit. This short narration ended,
Poore *Acteons* head with an ould Harts hornes she adorned,
Made eares sharp, nose flat, neck long, made armes to be spindle
Shancks, and fingers feet, and couered al with a speckled
Hyde: and least any part of a Hart should seeme to be wanting,
Fearful thoughts, and fleeting legges are giu'n to the hartes
New hart *Acteon*, who feares, and flies by the forrest,
And, as he flies, wonders, that he flies so fast by the forrest.

But when he came to a brook, & saw his head to be homed,
And mouth enlarged, poore Hart, with terror amased
Whould haue cryed, Alas: but, alas, poore soule he deliu' red
Not so much as, Alas: sighs and brayes onely remayned
For to bewray his griefe, and teares pow'r'd foorth with abundance,
Trickling down his cheeks, not his own cheeks now, but a Harts cheeks.

Oft'ould *Acteon*, th'ould minde now onely remayneth;
And this same ould minde is tost and turnd with a thousand
Conceits, cares, and feares. For, what shal he doe? shal he go home
Vnto the King and Queene, or wander alone by the desert?
Shame driu's *Acteon* fro the one; and feare fro the other:
Shame, on a King and Queene with a horned face, to be staring,
Feare, for a man forelorne by the desert stil to be wandring.

As thus he stood doubting, his dogs espied his horned
Head, light *Liclops* first, with nimble-footed *Aello*
Called aloud to the rest; and then whole kennel approached:
Nebrophonos, *Dorceus*, *Harpya*, *Lycisca*, *Melampus*,
Pamphagus, *Agriodos*, *Pterelus*, *Hylaens*, *Hylactor*:
These and as many more, through thick and thinne, by the wayles
Wayes, by the rocks and clyffes, by the hedge and ditch, by the desert
Run for a pray, and poore *Acteon* runs from his owne houndes,
And is chac'te himself, who was so lately a chacer,
Hunted of hounds himself, who that same day was a hunter:
Acteon makes spote and play with his houndes in a morning,
And that self same day is a pray to his hounds by the eu'ning.
Oftentimes did he strayne himself, and sought to be speaking
Vnto his houndes, O leaue, leaue your vnnatural outrage,
Let your master alone: But no words could be aforded:
And the redoubled crie in mean time rang by the forrest.

Greedy *Melanchates* did pinch him first by the haunches,
Next came *Theridamas*: *Oresitrophos* hangd by the shoulder.
These last, though latest, by crossing ouer a hill top,
Gayne-coapte *Acteon*, and held him fast, til his other
Hounds came trolling in: Who all so greedily fastned.
On poore *Acteon*, that he scarce had so many morseis,
So many seuerall bits, for so many houndes to be biting.
Acteon stil pluckt, stil pow'r'd foorth playnts to the forrest,
Groaned at euery gripe, and brayed at euery biting,
Groand as a man, brayd out as a Hart, and playnd as a Hart-man:
And on bended knees, with dolefull lookes he beholdes his
Hounds, and would, if he could, intreate and humbly beseech them.
But mery hunt-men cheare their houndes, and neuer imagin.

The Third parte of the

This to be *Acteon*: but looke each way by the Forrest
 For their *Acteon*; and hallow al by the Forrest
 For their *Acteon*, (*Acteon* shaked his horned
 Head, when he heard his name) and al complaine, for his absence
 From so goodly a sight, from so vnlookt for a pastime;
 Where poore *Acteon*, God knowes, did wish to be absent,
 But was forced, alas, to be too vnluckily present,
 And saw more then he sought, & felt much more thē he lookt for.
 Cursed cures, Hell-hounds, their guts too greedily glutting,
 Their Lord *Acteon*, instead of a stagge, be deuouring.

So nothing but death, yea death by so many deaths-wounds
 Pleas'd the reuenging minde of too too stately *Diana*,
 Yet not so austere, yet not so stately *Diana*,
 But that her owld Mynion with a looke more louely regarding,
 Beautiful *Endymion* she could finde time to be kissing.

ARefia had no sooner ended; but *Elpinus*, seeing the day well spent, began as
 foloweth, without expectation of any further command. *Diana* was sister
 to *Phœbus*, and daughter to *Latona*, as I sayd before; Lady of hunting, regent
 of woods. *Diana* is so called, as if a man would say *Deuiana*, a stragler or wan-
 derer: for, the *Moone* strayeth from the *Eclipticall* line, as huntf-men wander
 in woods and Forrests, or els she may be called *Diana*, quia diem præcedit, be-
 cause she is, as it were, a fore-runner to the day. She is also called *Luna*, à luce,
 of her light: figured with a sweet and amiable looke, and maydenlike face, her
 garments tuckt vp, her quiver on her back, a fire brand in her hand: noting ei-
 ther the pinching torments of child-birth, whereof she also (by reason of her
 moisture) is a Goddess, or the light which shee afordeth for direction of men in
 the night season, wherof she is the gouernesse. Her chariot is drawn by white
 Harts; Harts be swift, and the *Moone* doth soonest dispatch her resolution.
 She is sister to *Phœbus*, and therefore called *Phœbe*, for, she boroweth light
 from him; and they two equally deuide the time betweene them, hee ruling the
 day she the night. Her garment is changeable: the *Moone* hath diuers phases,
 and apparitions. Her daughter was *Herse*, that is *Deaw*, whom she concealed
 of *Iupiter*. Her shafles note her influence.

She is also called *Hecate*, *ἑκατα*, signifieth an hundred: which simple &
 determinate number, is put for an infinite or great number: meaning, that the
Moone hath many and infinite operations in and ouer these inferior bodies. She
 had three faces, called for that, *Triuia*, *Triformis*, and *Tergemina*. For, in hea-
 ven she is called *Luna*, in the woods *Diana*, vnder the earth *Hecate*, or *Proser-
 pina*. That of these three faces, which was on the right side, was the face and
 head of a horse, figuring the swiftnes of the *Moone* in ending her resolution.

The left was of a dogge, noting that when she hideth her self from vs. she is then Proserpina with her bellish hounde : the middle was of a boare, signifying her iurisdiction in fields and Forrests. When the Gods fled into Ægypt, for feare of Typhoeus, and euery one transformed himselfe to some vncouth shape, Luna turned herselfe into a cat; who seeth in the night, as well as in the day : and her sight doth increase and decrease, accordingly and proportionably to the Moone.

The second
picture of
Diana
triuia.

It is historically reported, that Cadmus vanquishing one Draco, King of Beotia, established himselfe in his throne : and that afterwards, being beset with the friends of the dead King, who all combined themselves together to reuenge his death, he politickely, with seditious rumors, set them together by the eares among themselves, and so distracting and seuering their forces, easilie ouercame them: and this he did, by the aduise of Pallas: it being a part of wisdom, by these meanes to weaken the aduersaries power, which otherwise united would be more strong. Others, by the dragons teeth sowed by Cadmus in Beotia, vnderstand letters, which he first brought out of Ægypt into Greece : and, by the seditious and murdering brethren, they meane the men learned and lettred, the one still confuting and oppugning the other. Nazianzenus hereby noteth them that abruptly climbe up to honor and dignitie, from base and lowe degree, without either vertue or erudition.

Actæon fed and maintained a number of idle and vnthankfull persons, noted by his doggs. Others expounde it thus: we ought not to be ouer curious and inquisitiue in spying and prying into those matters, which be aboue our reache, leaſt we be rewarded as Actæon was. Ouid. 2. de tristib.

Inscius Actæon vidit sine veste dianam:
Præda fuit canibus non minus ille suis.
Scilicet in superis, etiam fortuna luenda est,
Nec veniam læso numine casus habet.

Or lastly, thus, a wiseman ought to refraine his eyes, from beholding sensible and corporall bewty, figured by Diana : leaſt, as Actæon was denoured of his owne doggs, so he be distracted and torne in peeces with his owne affections, and perturbations. The names of his hounds are all fet from the naturall qualities and proprieties of doggs : Lælaps, Aello, Nebrophonos, Dorceus, Harpya, Lycifca, Melainpus, Pamphagus, Agriodos, Pterelas, Hylæus, Hylactor, Melanchætes, Theridamas, Orestrophos : signifying, Swift, Tempest, Killbuck, Spy, Snatch, Wolfe, Blackefoote, Eateal, Saunage, Lightfoote, Woodman, Ringwood, Black. Kildeare, Hillebread.

Endymion watching in the night, to obserue the course of the Moone in the Hill Latmos, was said to be kissed of the Moone. Which may also be the cause

M

why

The third part of the

why they of Theffalia were saide to force the Moone downe from Heauen, with their charmes and incantations, for that they were very curious in noting her nature and reuolution. Endymion, by some others, is a figure of the soule of man, kissed of Diana in the hill, that is, ravisht by celestiall contemplation.

Pan enticed the Moone into the woods, by giuing her a faire fleece of white wooll: that is to say, nature doth induce and perswade the soule, by the gift of sensible beuty, to come downe into this world of generation, and propagation signified by the wood; Virgil hath some such thing. 3. George. on.

Munere sic niueo lanæ (si credere dignum est)
Pan deus Arcadiæ captam, te, Luna, refellit,
In neinora alta vocans; nec tu aspernata vocantem.

Faire Venus was now left for faire Cassiopæa: who thus discovered the loue betweene her and Adonis.

M*Yrrha, the fathers hoore, and brothers mother, a myrrhor
Of most monstros lust, was late transformd to a Myrrh-tree:
O how could sweete Myrrh come from so sinful a Myrrha?
Myrrha made Myrrh-tree, brought forth incestuous offspring,
And yet most delicate, most sweete, most bewtiful offspring,
Dame Natur's dearling, heu'ns ioy, worlds woonder, Adonis.*

*Either take wings, bowe, and shafts from louely Cupido,
Or giue bowe and shafts, and wings to the loued Adonis;
And let louely Cupid stand hard by loued Adonis
Either on others side, and aske, who list, the beholders,
Which is louely Cupid, which is this loued Adonis;
Euery man will swere, that both are louely Cupidoes,
Both are Lords of loue, and neither loued Adonis,
So like euery way were loue and loued Adonis.
Yea such grace, such face, such eyes had loued Adonis,
That very Ennies eyes must needes praise loued Adonis.*

*Lord, how swift is time, and slideth away on a sudden
Vnperceaud, vnspide? That wretched, lewdly begotten,
Sisters, grandsires son, closd yesterday in a Myrrhe-tree,
Borne but yesterday, is now so louely an infant,
Sweete childe, tall springall, braue youth; that Queene Cytheræa
Loues natures dearling, heu'ns ioy, worlds woonder Adonis.*

*Lord of loue, by a chaunce, as he playd with Queene Aphrodite
His louing mother, did rase her breast with an arrowe.
Hence, qd Lady Venus, with this same paltery arrowe;*

And

And putts back her son:but that same paltery arrow
Gaued her a deeper wound indeede,then first she beleueed.

Now *Cytheraan* bowres and towres *Cytheraa* renounceth,
Fishy *Cnidos*,with watry *Paphos* *Cytheraa* refuleth,
Yea leaues heau'n it selfe for loue, for loue of *Adonis*.
Now she delites to be gay,and frames her lookes to be louely,
Triums and tricks her selfe,and all for loue of *Adonis*.
Sometimes downe by a well with *Adonis* sweetly she sitteth,
And on *Adonis* face in well-spring louely she looketh,
And then *Adonis* lipps with her owne lipps kindly she kisseth,
Rolling tongue,moyst mouth with her owne mouth all to be sucking,
Mouth and tong and lipps,with *Ioues* drinck *Nectar* abounding.

Sometimes, louely records for *Adonis* sake,she reciteth;
How *Laander* dyde, as he swamme to the bewtiful *Hero*,
How great *Alcides* was brought from a club to a distaffe,
How *Medea* the witch causd golden fleece to be conquerd,
What lost *Euridice*; who first came safely to *Circe*.

Sometimes vnto the shade of a braunched beech she repaireth,
Where sweete bubling brooke with streames of siluer aboundeth,
And faire-feathred birde on tree-top cherefully chirpeth;
There her voyce,which makes eu'n *Ioue* himselfe to be ioying,
Vnto the waters fall,and birds chirpe ioyfully tuning.

Sometimes vnto the woods,and pleasant parks she resorteth,
With tuckt-vp garments,and Quiuer,like to *Diana*.
And there harmeles game pursu's with loued *Adonis*,
Trembling hare,swift hart,and Roebuck loftyly horned:
As for Beares,and Woolu's,and such wilde beasts,she detested,
Lest any harme might chaunce,by the chace thereof,to *Adonis*.

Whilst that Lady *Venus* did thus conuerse with *Adonis*,
Making more account of a heauens-ioy,then a heauen,
Ioue sent forth summons through purple-veiled *Olympus*,
Forth-with commaunding all Gods and euery goddes,
There at a stately triumph,on a certeine time to be present.
Then was Lady *Venus* compell'd to returne to *Olympus*
Greatly against her minde,and leaue her loued *Adonis*:
And yet afore she return'd,shee turn'd herselfe to *Adonis*,
And thus tooke her leaue,last leaue of loued *Adonis*.

Sweete boy,sith that I must of force now goe to *Olympus*,
(Neuer afore did I so vnwilling goe to *Olympus*)
Make much of thyself,and ile make haste from *Olympus*.
Sweete boy,looke to thyself,goe not too oft to the Forrest,
Where sharpe-tusked boares,and rau'nous woolus be resorting,

The third part of the

And strong stoordy Lyons are each where fearefully roaring.
Parks and launds are walkes more meete for yonker *Adonis*,
Harts and Hyndes are game more fit for gentle *Adonis*.
Tis no wit, sweete boy, with a greater foe to be struiuing,
Tis no wit, to be stout with strong, to be haughty with hardy :
Forbeare for my sake, for my feare learne to be fearefull,
Meddle not with beasts, whose euery limme is a weapon,
Euery stroake is death : least too stowtharted *Adonis*
Buy his praise too deare : thy face, yeares, bewty, behauour
Which possesse my soule, wil neuer moue the deuouring
Woolues, and bristled swine, wil neuer finde any fauour
In blood-thirsting eyes of a rugged bare, or a raging
Ougly Lyon, most ougly Lyon ; whose merciles offspring
Chiefly of all other wilde beasts *Cythera* detesteth.

Then she begins to recount, how fayre and swift *Atalanta*
Chaunst at length in race to be ouercome, by the golden
Apples, which herselfe of her owne grace, gaue to the thanckles
Hippomenes, whose loue was therefore turnd to a lewd lust,
So lewd ; that *Cybeles* temple was fowly defiled,
And themselues to Lyons, for a iust plague, speedily changed,
Drawing her chariot, whose church they lately prophaned.

Then, qd shee, fly these ; and not these only, but all those
Beasts, that will not fly. Such counsel gaue she *Adonis*,
But no such counsel would serue too youthful *Adonis*.
For, no sooner was sweete sea-borne Nymph *Aphrodite*
Conueyd in chariot by siluer swans to *Olympus*,
But to the wilde wood went too wilde and wilful *Adonis* :
Where, when his hounds on a time, by chaunce, had rowzed a wilde-boare,
Himselfe sets on first, and boare in a brauery woundeth.
Boare enrag'd, runs forth, with foaming tusk, to *Adonis*,
And teares those very parts, those tendrest parts of *Adonis*,
Which were stil most deare to *Adonis* deare *Aphrodite*,
Teares, and wounds, and kills *Aphrodites* loued *Adonis*.

And now, eu'n iust now, when wilde Boare muredred *Adonis*,
Ioues great guests were gone, and all solemnities ended,
And sweete louely *Venus* from *Olympus* newly departed ;
Thinking euery howre to be two, and two to be twenty,
Til she beheld her boy : but alas too soone, she beheld him :
Downe fro the skies she beheld her long-lookt loued *Adonis*
Dismembred, wounded, with his owne blood all to besprinkled.

Then to the dolefull dale, where muredred *Adonis* abideth,
Her milke-white coursers, with might and maine she directeth,

Leaps downe, rents her roabes, and poore breast all to be beateth,
Teares haye, scratcheth face, and death wound deadly bewaileth.

Hellish Fates, qd shee, though world be depriu'd of *Adonis*
Corps, and loued lymmes, by you; yet world, to the worlds end,
In despite of you, shall yearly remember *Adonis*,
Yearly remember mee, by remembring yearly *Adonis*.

Yea, this purpled blood wil I speedily turne to a purple
Flowre; which shalbe a grace to the ground in steede of *Adonis*.

If that *Apollo* could transforme his boy *Hyacinthus*
Into a flowre for a fame, to the mourning flowre *Hyacinthus*,
Which still beares, ay, ay, in leaues, in signe of a wailing:

If that *Apollo* could his dolefull boy *Cyparissus*
Turne to a dolefull tree, to the ioyles deadly *Cupressus*,
Shall not Lady *Venus* doe the like for loued *Adonis*?

Then with life-giuing *Nectar*, sweete blood she besprinkleth,
And the besprinkled blood, with a round top swells, as a buble:
Purpled round by degrees, is speedily changd to a purpled
Flowre, that beares faire leaues, and fraile leaues; euery winde-puffe
Blowes them away. So good things goe, so dyed *Adonis*:
Flowre fades, eye dazeleth, face wrinkleth, bewty decayeth.

Cassiopea, said Elpinus, hath so passionately discoursed of *Venus* and *Adonis*, that I feare me, under these names, she mourneth her owne loue, and vttereth her owne affection. Howsoeuer it be; *Saturnus*, that is, *Tyme*, with his sithe, as I said elsewhere, cut off his fathers manlike parts: of which, cast into the sea, *Venus* was borne. So *Saturne* destroyeth, *Venus* bringeth forth; and both are necessary for the continuall propagation of these inferior bodies, sith the corruption of one, is the generation of another. *Venus* is faire, bewty enticeth to lust. She is naked, loue cannot be concealed. She is borne of the sea, louers are inconstant, like the troubled waues of the sea: Hereof was shee also called *Aphrodite*, of the froath of the sea, being like to *Sperma*. Shee is called *Venus*, qd *ad omnia veniat*, or else, *a venustate*: *Swans* and *Doues* drawe her chariot; *Doues* are wanton, and *Swans* are white and muscally, both being meanes to procure loue and lust. *Myrrha* is sacred vnto her, so is the rose also: that, because it is thought to cause loue; this, because it is fayre and fraile, pleasant and pricking, hauing a thorne as well as a flowre, as loue hath. In *Saxony*, she was figured naked, in a chariot drawne with two *Swannes* and two *doues*, her head bound with myrtle leaues, a burning starre on her breast, a globe representing the earth, in her right hand, and three golden apples in her left: Behinde her were the three graces, back to back, hand in hand, and apples in their hand.

The third parte of the

The first picture of Venus.

Now, for Venus her lone to Adonis, and lamentation for his death: by Adonis, is meant the sunne, by Venus, the upper hemisphere of the earth (as by Proserpina the lower) by the boare, winter: by the death of Adonis, the absence of the sunne for the sixe wintrie moneths; all which time, the earth lamenteth: Adonis is wounded in those parts, which are the instruments of propagation: for, in winter the son seemeth impotent, and the earth barren: neither that being able to get, nor this to beare either fruite or flowres: and therefore Venus sits, lamentably hanging downe her head, leaning on her left hand, her garments all ouer her face.

the second
picture of
Cupid.

Pontanus expresseth it thus,

Terra etenim solem queritur deserta cadentem,
Inuidit quem tristis hyems, cui sæuior apri
Horret cana gelu facies, cui plurimus imber
Crine madet, geminos & cum malè contudit armos.
Ac veluti virgo absenti cum sola marito
Suspirat sterilem lecto traducere vitam,
Illius expectans amplexus anxia charos:
Cum grauidos aperitq; sinus, & terra relaxat
Spiramenta, nouas veniat quà succus in herbas,
Diglomeratq; niues, & grandine verberat auras.
Nam cum sol rebus præsit pater ipse creandis,
Vt sese ad manes brumæ sub frigore transfert,
Tum tellus vidua sulcos oblimat in alno,
Et tandem complexa suum lætatur Adonim.

Adonis was turn'd to a fading flowre; bewty decayeth, and lust leaueth the lustfull, if they leaue not it. Equicola, expoundeth it thus: Adonis was borne of Myrtha; Myrthe pronoketh lust: Adonis was kilde by a boare, that is, he was spent and weakened by old age: Venus lamenteth, lust decayeth.

The companions of Venus were the three Graces; virgins free, mery, amiable, all ioyning together. So good turns must bee willingly asorded without grudging. Some make Mercury their leader, because good turns ill bestowed, be bad turns; benefacta malè collocata malèfacta arbitror, therefore wisdom and discretion figured by Mercury, is here requisite. The first of them is Euphrosyne, of *εὐφροσύνη*, to make mery, to cheare and comfort: the second Aglaia of *ἀγλαΐα*, so bewtisifie. The third Pithus, of *πίθος*, to perswade; or, Thalia, flourishing, as others name her. Some make them winged, because a good turne is litle worth, vnles it come quickly.

Gratia, quæ tarda est, ingrata est gratia : namque
Cum properat fieri gratia, grata magis.

Two of them looke towards vs, and one fromwards vs : we must yeeld double thanks, and double requitall for good turnes. They be in greeke called *χάρειν*, *χάρις*, of mirth and ioy. Natalis Comes referreth it to the tilling and fertilitie of the earth.

The pictures of the Graces.

The one hath in her hand a rose, the second a Dye, the third a braunch of myrtle. The rose noteth ioy : the Dye is a token, that they ought to come in course. The myrtle, that they should neuer be forgotten, but alwaies flourish and continue fresh and Greene.

Before wee leaue Venus, wee must remember her sonne Cupido, who, (to omit the philosophicall discourses of the Platonists concerning diuers lones) was pictured, a boy; louers are childish : blinde; they see no reason : naked; they cannot conceale their passions : winged; loue soone flieth into our eyes and soules, and louers are light, as feathers. His bowe and arrowes note, that he hitteth a farre off: his burning lampe, the quickning light, and yet consuming heate of loue, *Dulcis amaror amor*.

Venus hauing brought forth Cupid, and seeing that he did not thrive, and growe; was told by Themis, that if Eros had Anteros, if Cupid had another Cupid for his brother, who might contend in loue with him, he would doe well. Venus hereupon, brought forth Anteros, and presently Eros reuiued, loue was lusty : and, as the one increased or decreased, so did the other, neuer deliting, but either in others loue and liking. Eros was figured with a branche of palme in his hand : Anteros contended to wrest it from him, but could not. Hee that will be loued, must loue : *ut amêris, amabilis esto*. We must contend to overcome and get the palme and victory, by louing more, then we be loued. so shall we still be loued more, *Fomes amoris amor*.

The picture of E and Anteros.

Many yong waggswayte on great Cupido : they are borne of Nymphs; yong, naked, and haue curled hayre, and changeable colored winges : sometimes with a lampe or a bowe, sometimes without either bowe or Lampe.

Moschus in his wandring and fugitive Cupid, maketh him not blinde, but hauing bright and cleare eyes. Tasso hath the like in Italian, to that of Moschus in greeke.

The particuler histories briefly tutcht in this tale, as by the way, may as briefly be thus expounded. Leander and Heroes loue is in every mans mouth : the light of the lanterne or lampe extinct (that is, naturall heate fayling)

lust

lust decayeth, and Leander tossed with the cold storme of old age, is at last drowned. Ouid in his epistles passionately setteth it downe, and Bolcan hath made a whole volume of it in spanish, entituled Historia de Leandro y Hero, beginning thus,

Canta con voz suaue y dolorosa,
O musa, los amores lastimeros,
Que en suaue dolor fueron criados.
Canta tambien la triste mar in medio,
Y a Sello de vna parte, y d'otra Abido, &c.

Hercules was also called Alcides, of *αλκς*. force and might: he was the son of Iupiter and Alcmena: *μῆτις* is strength and prowes. So then, Hercules is the type of a valiant, constant, and resolute Heros, borne of Iupiter, that is, endued with all heauenly qualities effected by Ioues influence, and so borne, as to purchase himselfe eternall fame and glorious renowne through the world by his admirable aduentures: which for that they were attempted and atcheued by the malicious instigation and prouocation of Iuno; himselfe was thereof in Greeke named accordingly: for, *ἰνός* is Iuno; and *αλκς* glory, or renowne, as I haue already mentioned: others had rather deriue the name, *ἀνδρῆς ἀντις*. which noteth vertue & valor. In his infancie he strangled two snakes; the meaning is, that he began euen then to repress wantonnes. Afterwards he slew a Lyon; noting wrath, pride, and cruelty; & overcame Hydra, the almost innincible, & still breeding beast, Envy. Hydra lurked in moores & fennes; Envy creepeth on the ground, in base and abiect breasts. Troy could not be taken without his arrowes: his arrowes are a figure of heroical fortitude. He wrestled with Antzus, who euer throwne downe to the earth, receaued new strength from the earth, till at last, hee lifted him up, and strangled him in the ayre: so the spirit still strineth with the body, but neuer can overcome it, till he lift it up so high from the ground, that with his feete, to weete his affections, he receaue no new assistance from his mother the earth. Diomedes, who fed his mares with mans flesh, was by Hercules enforced to feede them with his owne body. By Diomedes mares, some vnderstand his whoorish daughters, who robbed and consumed all that came vnto them. He killed the mighty Hart, he freed mens hearts from feare. He was euer couered with the Lyons spoyle: a valiant man vseth open and Lionlike prowesse, and not treacherous and foxelike wiles. He brake one of the hornes of the huge riuier Achelous: he reduced one part of the saide riuier into his wonted course, which was the cause of great fertilitie to all the countrey: and therefore it is saide, that the horne was dekt with flowres, and called Cornucopia, the Horne of abundance. He fetcht away the golden apples of the Hesperides, kept by the watching Dragon: Hesperides, the daughters of Hesperus, are the starres: their garden is in the west, wherein grow golden apples: for such is the nature of the starres, to glister like gold, and seeme round in shew like apples. They grow

in the weast, because the stars neuer appeare, but when the sunne setteth, and that is in the weast: for, all the day long they are obscured, by the surpassing light of the sunne. The neuer-sleeping Dragon, that watcheth these apples & keepeth the garden, is the cyrcle, called Signifer. Hercules brought these into Grece, that is, he brought Astrologie into his countrey. So was he, for the same cause, fayned to beare the heauens on his shoulders, whilst Atlas rested himself: because he learned Astrologie of Atlas: who is therefore sayd to holde up the heauens, because he continually obserued the motions of the heauens, and was thereof called Atlas, of ^a. which here is a note of augmentation, and ^{maius}, to beare and sustaine. The Pleiades and Hyades be called his daughters, because he first noted their course, and obserued their operation. Ouid in the fourth of his transformations maketh this Atlas to be a king of Mauritania, turned to a mountaine of his owne name, when Perseus had shewed him Gorgons head, for denying him entertainment. In trueth, Atlas is a most huge and high hill in Mauritania, so threatning the heauens, that it gaue beginning to this fiction. Sometimes Hercules is paynted olde and balde, with his club, bow, and shafts, & smal chaynes or wyres drawn from his tounge, to othermens eares: signifying, that his sweete tounge wrought more, then his strong body: and that the aged eloquence is most piercing and auyleable, as Homer maketh manifest under the person of olde Duke Nestor.

Thus did Hercules his searching and heroicall heart leaue nothing vntattempted: but by his reaching capacitie, and inquisitiue speculation, pierced through heaven and hel: yet alas he that ouercame all, was at last overcome himselfe: He that mastered men, was whipped by a woman, and enforced by her to spinne and handle a distaffe in stead of an Iron clubbe: so doth wantonnes effeminate the most warlike hearts, and so much harder it is, to resist pleasure, then not to be overcome by payne. At length hauing passed through so many perils, and being infected with a swirt sent him from Deianira, and polluted with the venymous blood of the Centaure Nessus, he burnt himselfe on the mount Oeta: that is to say, his terrestriall body being purged and purified, himselfe was afterwards deified and crowned with immortality.

Medea signifieth counsayle and aduice; the daughter of Aeta, and Idya: for ^{idya}, is knowledge or understanding, and knowledge is the mother of counsayle. Medea therefore (that is, such as are wise and aduised) leaueeth her father, & teareth in peeces her brother and children: to weete, all such affections as might be a let vnto her, and flyeth away with Iason, the phisitian and curer of her infirmities, ^{idya} ^{to} ^{idya}, to heale or cure. But when Iason giues himselfe ouer to filthines, then doth Medea good counsel, flie away in her chariot drawne with winged Dragons, noting wisdom and policie. Iason was many wayes endangered, before he could atchieue the golden fleece: there is no man that can attayne to any excellency, without extraordinarie labour. The golden fleece noteth either great riches and treasure, or fame and immortality.

The picture
of Hercules
Gallicus.

The third part of the

Euridice, the wife of Orpheus, figureth Appetitum, the coueting and desiring faculty in man. The serpent byting her heele, is affection & concupiscence: for, veynes come from the heeles to those parts which are the instruments of lust. Therefore when Thetis washt her sonne Achilles in the Stygian waters, he was inuiolate and unroundable in euery part of his body, sauing only his heele, by the which she held him when she washed him, and in the same heele was hee wounded by Paris in the temple of Apollo, when he came to mary Polixena, that is to say, affection and lust to Polixena drew on his confusion. In imitation whereof, the good Thomalin in the new Shepheards Kalender, singeth thus of the winged boy.

Therewith afrayd I ran away:
But he that earst seem'd but to play,
a shaft in earnest snatched:
And hit me running in the heele;
For then, I litle smart did feele,
but soone the sore increased:
And now it ranckleth more and more,
And inwardly it festreth sore,
ne wot I how to cease it.

Orpheus the husband of Euridice, an eloquent and wise man, so wrought the rude people, that he made them sociable and conformable: when he obtained the bringing backe of his wife from Hell, he was inioyned not once to looke back towards her: A wise man ought not to be withdrawn from his contemplation, by any passion or affection whatsoeuer.

Circe may be either physically or ethically expounded: physically thus, She was called Circe, à mixtendo, of mingling and tempring: for in the generation of bodies, these foure elements, as we call them, must needs bee tempered: which commixtion and composition is done by the influence and operation of the Sunne: and therefore Circe was borne of the Sunne and Perseis, the daughter of Oceanus. Perseis or Perle is the humor and moysture of the Ocean, supplying the place of the matter or the woman, as the sunne is the efficient or the man. Circe had foure maydens, the foure elements: they gathered hearbs and flowres for her witcherie; these elements are autors of all motions and alterations. Circe herselfe is immortall; the generation of things is perpetuall. She transformed men into diuers shapes: for, as I sayd before, the corruption of one is the generation of another, not the same, but altered and transformed. She dwelt in the Isle *Æxa*, so called of the groaning and wayling of mortall bodies, which by reason of the decay and dissolution of this bodylie composition, are subiect to diseases and griefes: for, *ae, ae, ai, ai*, significth.

nisieth, alas, alas. She could not transforme Vlysses: the soule cannot be destroyed, though his companions, noting the elements coherent to the body, were changed. Shee wrought many wonders by inchaunting, she darkned the Moone, stayed the waters, dried the fountaynes, burnt grasse and hearbes, and so forth; unorderly mixtion or composition, with abundance of vapours lifted up, darken the moone, and worke twenty such like inconueniences. Ethically thus, lust is caused of heate and moisture, the Sunne, and Perseis: If she ouerrule vs, she transformeth vs into the shapes of senerall beasts, according to the sundry beastly pleasures wherein we delight: vnles some heavenly helpe be aforded vs, as was to Vlysses. so Homer sayneth some of Vlysses companions to be deuoured by Polypheme the Cyclops, some by the Le-Strigones, and some swallowed vp of Scylla, and such as were not dismayed with perils and dangers, did yet yeeld and giue ouer themselues to pleasure and sensualitie, whereof diuers became effeminate with the delicacie of the wanton Phæaces: and others in the region of the Lothophagi, by tasting forren fruit, did forget their own countrey. The third sort, that resisted both pleasure & paine, was overcome with conetise; and, whilst Vlysses slept, opened the bagg stuf with winde (which AEolus shut vp, and gaue to Vlysses) hoping it had been stoared with treasure. Lastly, a number of them drawen away with ambition and vayne-glorie, would haue yeelded to the deceitfull sweetnes of the Syrenes, had not their Capten stopped their eares with waxe, as I sayd els-where, and caused himself to be bound to the mast of the ship: only Vlysses escaped, by heavenly help only, and liued with Circe familiarly. Horace,

Rursus quid virtus, & quid sapientia possit,
Vtile proposuit nobis exemplar Vlysses,
Qui domitor Troiæ, multorum prouidus vrbes,
Et mores hominum inspexit, latumq; per æquor
Dum sibi, dum socijs reditum parat, aspera multa
Pertulit, aduersis rerum immerfabilis vndis.

Sirenum voces, & Circes pocula nosti,
Quæ, si cum socijs stultus cupidusq; bibisset,
Sub domina meretrice fuisset turpis & excors,
Vixisset canis immundus, vel amica luto fus.

Nos numerus sumus, & fruges consumere nati,
Sponsi Penelopes, nebulones, Alcinoiq;
In cute curanda plus æquo operata iuuentus,
Cui pulchrum fuit in medios dormire dies, &
Ad strepitum cytharæ cessatum ducere curam.

Atalantaes swiftnes is stayed, and herselfe out-run by golden apples. for, what cannot gold effect? She & Hippomenes are turnd to Lyons: lust is furins.

The third part of the

They being made Lyons, are afterward stamed, bridled, and enforced to draw Cybeles chariot: by olde age lust and lone are calmed. Hyacinthus his death teacheth vs not to toy; and Cyparissus, not to mourne too much for a thing of naught.

The Pastors being now ouertaken by the Nymphs, began to bestirre themselves: among others, Ergastus, whose course was then come, ioyned Hermaphroditus to his mother Venus, much after this manner.

Louing Lady *Venus*, bare *Mercury*, *Hermaphroditus*,
Hermaphroditus, a youth so braue and like to the father,
Hermaphroditus, a boy so sweete and like to the mother,
That, whosoeuer knew *Hermes* and *Aphrodite*,
And lookt on braue youth, on sweet boy *Hermaphroditus*,
Would say, Lady *Venus* bare *Mercury* *Hermaphroditus*.

Water-nymphs for a time brought vp this yonker in *Ida*;
But when sixteen yeares were spent by the yonker in *Ida*,
Yonker could not abide, to abide any longer in *Ida*.

All his ioy was now his fortune for to be trying,
And forren countreyes with curius eye to be seeing,
And outlandish wells, and vnknowne springs to be knowing.
After much traueling, many strange sights, and many wonders;
At last, from *Lycian* borders his course he directed
Vnto the neighbor coasts of *Caria*: where he ariued
Hard by a cristall poole, poole cristall-cleare to the bottome,
And so transparent, that a man might easily number
Euery sinalest stone, from th' vtmost brim to the bottome.
There no barren reeke, no pricking reede was abounding,
There no sedge, no rush, no moorish weede had abiding:
But with fayre green turfe pooles brinck was chearfully bordred,
Green turfe with fresh flowres & sweet hearbs daintily painted.
There no boyes pluckt flowres their gay nose gaies to be making,
Nor no nymphs: but a nymph: one nymph, and only but one nymph,
One and only but one; but no such one in a thousand.
For, neither car'd shee farre-wounding bow to be bearing,
Nor with quick-sent hounds by the green-hewd woods to be hunting,
Nor with water-nymphs by the smiling meades to be walking,
Nor to *Dianes* court with tuckt-up coate to be trudging.

Her feallow Fayries, stil prayd, and dayly desired;
Salmacis, either take thee a darte, or a feathered arrow,
And intermingle these idle toyes, with a fruitfull
And commendable acte, and sporte of mighty *Diana*.
Yet she neither tooke her a darte, nor a feathered arrow,

Nor would intermingle her idle toyes, with a fruitfull
And commendable aet, and sport of mighty *Diana*:
But contents her self with dayly domestical Harbor:
Bathes her loued limmes, fit for so lowly a water,
Sits on flowring banck, and combs her sweetly befeeming
Hayre, & lookes to the lake, and guides her combe by the water.
Now her fayrest self, with finest lawne she adorneth,
And fayre self, fine lawne on tender grasse she repose th:
Now fro the paunce to the rose, fro the rose to the lilly she wandreth,
And herself with paunce, with rose, with lilly she paynteth.

Whilst she bepaysnts her self with a paunce, with a rose, with a lilly,
Hard by the pearl-bright brooke, she beheld fayre *Hermaphroditus*,
Hermaphroditus a far; so like to a God, to a goddes;
That shee wisht him a God, yet feard that he might be a Goddes.
But when man-like robes declar'd that he was not a woman,
Salmacis all on fire his diuine beautie desired,
Salmacis all on thornes, for so sweete company longed,
Yet stayd, though on thornes, til her head, face, coate she had ordred,
And made all things fine, and then to the boy she repayed.

O sweete boy, whose more then mortall beauty deserueth
For to be deemed a God, what God shal I call the my sweete boy?
If that thou be a God, thou seemst to be goodly *Cupido*:
If but a man, most happy the man, who might be thy father,
Happy the woman, whom thy sweet self mad'st to be mother,
Happy the Nymph, whom so braue brother causd to be sister,
Happy the nurse, whose milk did feede so chearful a suckling:
But much more blessed, but much more happy then all these,
Were that lasse indeede, who might be thy wife, be thy bed-make:
If thou haue any wife, let mee be thy loue for a short time,
If thou haue no wife, let mee be thy friend for a long time:
Whether a husband bound, or whether free as a batchler,
Giue me a lawfull ioy, or priuily doe me a pleasure.

Thus she bespake sweete boy; but alas, sweet boy was abashed,
Knew not what loue was, but blusht, yet sweetly he blushed,
And wel, too too wel that blushing beauty befeemed.

Salmacis askt but a kisse, when naught els might be procured,
And fayre luory neck with her luory handes she beclasp'd:

Either let me alone, or I goe, said *Hermaphroditus*.
Nay, sweet friend, qd shee, stay here and play to thy pleasure,
Stay and play by the poole, Ile goe: and so she retireth,
And drawes back for a while, (yet looks back as she retyreth)
Drawes back ynto a bush; and there all closely she lurketh,

The Third parte of the

And through euery creeke, to the boy shee craftily peepeth.
Boy, vnspi'd, as he thought, as boys are wont, was a wandring
Here and there by the meade; and comes at last to the water;
Puts of his hose and shooes, and dips his feete to the anckles
In the bedabbling waues, that seem'd his toes to be tickling.
By and by, draw'n on, by the coole and temperat humor
Of th'alluring lake, him selfe stark naked he stripped.

But when *Salmacis* once had seene fayre *Hermaphroditus*
Stript stark naked, alas her loue was turnd to a lusting,
Lust to a rage, and rage to a fire, and fire to a flaming.
Hardly she holdeth her hāds, she desires him now to be hādling,
And all impatient his snow-white skin to be tutching.

Stript boy leaps to the lake, lake serues as a veile to the stript boy,
Bright transparent veile, as a glasse to a rose, or a lillie.

Hid Nymph runs fro the bush, dispoyles her selfe in a moment,
Casteth away her Lawnes, and flings her selfe to the water,
Takes hold, embraces, clips, colls, clasps *Hermaphroditus*,
(Striuing and strugling and wrestling *Hermaphroditus*)
Feeles his naked lims, and sweete lipps all to be sucketh,
Sticks fast, spraules, and turnes, and windes him about, as an Yuie
Creepeth along on a tree, or a snake cleaues fast to an Egle,
Snake snatcht vp fro the ground, by the gryping clawes of an Egle.

Fond boy stil stil striues, and stil stil *Salmacis* vrgeth,
And bowes her whole-selfe, bends her whole-selfe to the fond boy,
Weighs him downe at last, and there lies all to be wrapped,
All intangled lies, all intermingled about him.

Peeuish boy, qd shee, now wrythe and wrest the a thousand
Wayes, no way shall serue, for thus wil I holde the for euer.
O, would God, would God, that I might so holde the for euer.

Her boone was graunted: they liu'd so ioyntly for euer;
They were one, not two: two coopled, yet not a coople,
Neither boy nor wench, but a wench-boy now, or a boy-wench,
Both, yet none of both; either, yet neither of either.

When poore youth perceau'd this transformation, and saw
Whereas he entred a man, that he turned back but a halfe-man:
Eyes, and heart, and hand, and voyce, (but now not a mans voyce)
Vp to the heau'ns did he lift, effeminate *Hermaphroditus*:
Father, Mother, graunt this fountayne so to be charmed,
That who goes in a man, may thence come foorth but a half-man.

Hermaphroditus chaunce, moude *Hermes* and *Aphrodite*:
And for a worthy reuenge, that well they speedily charmed,
That who goes in a man, comes alwayes foorth but a halfe-man.

Elpinus

The Third parte of the

Of this death. This sayd, inclosde in a clowde, she remoued:

ELpinus was as brieft, as Ergastus had been tedious in his tale of his two wantons. If, qd he, at any mans birth, there be a coniunction of Venus and Mercurie, it maketh him neither man nor woman, both woman and man, giuen to inordinate and unnaturall lust, noted by Salmacis. For these two planets are so repugnant, that they can neuer be well conioyned; sith Venus is all for the body, and Mercury onely for the minde.

LA secreta intelligentia di questa fauola, secondo alcuni, è, che nelle matrici delle donne sono sette le stanze che riogliono il seme dell' huomo: tre dalla parte destra, che producono i maschi, e tre dalla sinistra, che producono le femine, & vna nel mezzo, laquale ricogliendo il seme, ha forza di produrre l'uno e l'altro sesso insieme. e per questa cagione, vogliono dire, che Hermaphrodito nascesse di Mercurio, hauendo Venere raccolto il seme in quella stanza del mezzo: e pero sono chiamati & sono Hermaphroditi tutti quelli che sono concetti nella medesima stanza,

Melibceus now lastly remayned of all the Pastors: who thus sent lusting Bacchus after wanton Venus.

CAdmeian Semele was great with child by the thundrer,
Great with childe and quick. Whereat Saturnian Empres
Inno, frets and fumes; and brawles and scoldes with her husband,
At last, what bootes it, qd thee, my winde to be wafting,
As though in fore-times Ioue gaue any care to my scolding?
Nay nay, workes, not wordes must plague that drabbe, that aduultres.
What? shall Inno the Queene by a shameles queane be abused?
Inno the Sou'raigne Queene? shal I raigne in skies with a golden
Mace and scepter in hand, and yet parte stakes with a strumpet?
If that an outcome whore be my mistres, why am I called
Iones wife and sister? Nay sister alone: for I beare this
Name of a wife for a shew, Iones secret escapes to be cou'ring.
Secret? nay shee vaunts, and takes a delight in her open
Shame; shee's bagd forsooth, and great with childe with a vengeance;
And lookes euery day and howre to be called a mother
Of some brat, by a God, by a greatest God, by a thundring
Ioue; which scarce hath chaunc'te in so many yeares to a Inno.
But let my mistres no more take mee for a Inno,
If that I make her not with her owne mouth aske for her owne death,
If that I make not Ioue, yea Ioue himselfe, to be autor

OF

Of this death. This sayd, inclosde in a clowde, she remoued:
 And to the hufwifes house, in a ielous fury repayred.
 Foltring tounge, hoare hayre, sunck eyes, legs lasily limping,
 Face plowde with wrinkles, did make her like to the olde nurse,
 Olde Beldam *Beros*, *Semeles* nurse. And, of a purpose,
 After long tatling, at length shee came to the name of
Iupiter, and then light and sayd: Deare daughter, I pray God,
 That this prooue to be *Ioue*; but I doubt: for, alas, many harlots
 Vnder a fained name of Gods haue foully deceaued
 Good-naturd damfels, and them with follie defiled.
 But suppose he be *Ioue*: yet that's not enough for a maydens
 Minde, vnles that he shew himselfe to be truly the thundring
Ioue: for, a disguise *Ioue* is no *Ioue*: aske him a token,
 Aske him a signe thereof, deare childe: and surely, beleeue mee,
 No signe's sufficient, vnles that he company with thee,
 In that self-same sort as he doth with *Iuno* the Goddess,
 In that Princelike guise, in that maiestical order,
 With Sou'raigne scepter, with fire and thunder about him.

Simple soule *Semele*, instructed thus by the Beldam,
 Asked a boone of *Ioue*, as soone as he came to the entry,
 But tolde not what boone: *Ioue* graunts, & sweares by the sacred
 Horror of hellish *Stix*, that he would performe what he grauted.

Why then, qd *Semele*, let mee kisse *Ioue* as a thundring
 And bright lightning *Ioue*, no lesse then *Iuno* the Goddess.
Ioue would fayne haue stopt her foolish mouth: but a fooles bolt
 Was soone, too soone shot, which *Ioue* extreemly molested:
 For, neither *Semele* could vnwish what she had once wisht,
 Nor lamenting *Ioue* vnswear that which he had once sworne.

Therefore sore displeased, he gets himselfe to *Olympus*,
 And with a stearne countnance and grim look, heaps on a cluster
 Thick clouds, blustring winds, black storms, fires fearfully flashing,
 And th'vndaunted dint of thunders mightily roaring:
 And yet he makes himselfe as milde as he possibly may bee,
 And allayes his Sou'raigne force, and leaues the deuouring
 Fearful thunderbolt, that stroke downe grieclly *Typhoeus*.
 There is an other kinde of thunder: there is a lightning
 Framed much more light, and of lesse might, by the *Cyclops*,
 Cald the second scepter: this he takes, and comes to the chamber
 Of longing *Semele*: who prowd and vayne as a woman,
 With fond selfe conceit drew self-destruction on wards.
 For, mortal *Semele* was quite consum'd in a moment
 By th'immortal strength, and matchles might of a thundrer.

Yet,

Yet, th'imperfect fruite fro the mothers wombe he remoued,
And (so ran the report) in his owne thigh strangely receau'd it,
Til by continuance of time it grew to a ripenes,
And the apoynted time by degres was come to a fullnes.

Then by his aunt *Ino*, for a while was he charily fostred,
And soone after that, to the Nymphs of *Nysa*, deliured:
And good-natur'd Nymphs from *Inno* warily kept him
In bowres and harbors, and gaue him milk for a season.

This same twice-borne babe at length was called *Iacchus*,
Sweete boy, pleasant impe, fayre lad, braue yonker *Iacchus*,
Neuer sad, free-tongd, free-hart, free-handed *Iacchus*,
And, when he wanteth his horns, as milde as a maiden, *Iacchus*,
But, when he hath on his horns, as fierce as a Tyger, *Iacchus*.

WHether Melibceus bee beholding to Bacchus, or Bacchus to Melibceus,
I meane not to determine, said *Elpinus*: but this I haue heard, that Bac-
chus, a mightie warriour, ouercame *Lycurgus*, *Pentheus*, and diuers others,
and subdued *India*, riding thence in triumphant manner, on an Elephant. Yet
his greatest fame was procured by his inuention of wine, which hath made him
painted and described accordingly, a yong mery youth, naked, crowned with an
iuy garland, hauing a branch of a vine in his hand, riding in a chariot drawne
by Tygers and Panthers: First, Bacchus is mery, Wine moderately taken,
maketh men ioyfull; he is also naked; for, in vino veritas: drunkards tell all,
and sometimes more then all. Tygers draw his chariot; drunken men are fierce
and outragious. Of *Venus* and Bacchus, *Priapus* was borne: lust comes from
wine and delicacie.

He is *Semeles sonne*: that is, he is borne of the vine: for, *Semele* is so cal-
led, *ἡ τῆς σεισῆς τῆς μίμης*, of the shaking of boughes, her boughes being euer tossed
and still wauering with the winde. *Ioue* was his father; for, wine hath a kinde
of heate naturally incident vnto it: neither will vines growe in cold places. He
was sowed into *Ioues* thigh, and so borne againe: for, wine is est soones pressed
and troaden with feete. He is a companion of the *Muses*: wine quickeneth the
wit. Women be his priests: women are sooner overcome with wine, then men.
He was, of the *Egyptians* called *Osiris*; and was torne in peeces by the *Ti-
tanes*, and enterred, and yet reuiued, and had his seuered limmes laid together a-
gaine: For, of euery twig or braunch or grift of the vine tree, cut off, and burie
ed in the earth, whole vine trees spring forth againe. He hath sometimes horns,
then is he intolerable, and fierce, like a Bull, being drunke immoderately. *Sa-
tyres*, and such wantons be his folowers; and among the rest, *Silenus* is his Tu-
tor, a fat, grosse, stammering drunckard, balde, and flat nosde, with great eares,
short neck, and swelling bely, riding on an asse, as not able, for swelling, to stand

The pictu
of Bacchu

The third part of the

on his feete; all effects of beastly carowing. The water-nymphs tooke him from the burnt ashes of his mother, and brought him vp: the vine-tree is moyst of nature: or rather, the burning fire of Bacchus, must be quenched, wine must be allaid. He is called Bacchus, *and tu caxum*, of raging. Bromius, of *gravis*, a fremento, of roaring and burlyburly. Lyxus, of *lucet*, of freeing: and thereof, liber in latine, for wine freeth men from care and thought. Iacchus *and tu iacchus*, of crying and shouting.

A strepitu Bromius, qd vociferetur, Iacchus,
qd curis soluat corda, Lyxus erit.

Horace thus describeth his operation.

Quid non ebrietas designat? operta recludit,
Spes iubet esse ratas, in praelia trudit inermem,
Sollicitis animis onus eximit, addocet artes;
Fecundi calices quem non fecere disertum?
Contracta quem non in paupertate solutum?

Trv is sacred unto him: that being ever greene; and hee alwaies young and fresh.

The Pastors having all made an end; Syluia, Dieromena, and Daphne, had yet said nothing. Syluia therefore remembred Pomona: and Dieromena in meane time, made herselfe ready for Rhamnusia: as for good old Daphne, she was odd in number, and as odd in conceit, and therefore very like, either to say nothing, or nothing like to that which had been said before. Syluia spake, as here ensueth.

IN King Procae's time, Pomona, the Lady of apples

Floorisht: faire Pomona, the brauest nimph of a thousand
Wood-nimphs: no wood-nimph was found so good for a garden,
None so circumspect, so cunning was, for an orchyarde.
No wells, no waters, no hills, no dales she frequented,
Fishing, and fouling, and hunting life she refused,
Fruite, and fruite-bearing branches Pomona desired,
Gardens were her ioy, and all her care was her orchyard.
Insteede of keene darts, shee arm's herself with a shredding
Hooke, and therewith cutts and pares the superfluous offsprings,
And ranck spreading boughes, which waste that natural humor,
Which well sparde, makes stock to be strong, and fruit to be louely.

Sometimes tender grists from better tree she deriueth,
And to a baser stock commits them for to be noorrisht.
Baser stock, full glad, so noble an iimpe to be fostering,
Giues it lap for suck, and it most charily tendreth,
And from nipping frosts, with her owne barck dayly defendes it.

Sometimes.

Sometimes crumpled strings of thirsting roote she bewateth,
When raging dog-star burnt fruite-yard all to be scorcheth;
And this is all her ioy, and herein stil she deliteth.
As for Lady *Venus*, no such pastime she desireth,
But walls her gardens, and orchards warily wardeth,
And mens sight shunneth, mens company dayly detesteth,
Least by the rurall folk, violence might chaunce to be offred.
Vnto her owne sweeteself, or force and spoyle to her orchard.

What did not the Satyrs, that frisking lusty *Iuuentus*,
And *Pan* with pine-boughes on his horns, and fleshly *Priapus*,
And old *Silenus*, well stufte with youthful *Iacchus*,
Old staggering Tospot *Silenus*, with many other
Rurall Gods, to obtaine so sweete and louely a goddes?
Yet more then the Satyrs, then *Pan*, then fleshly *Priapus*,
Then th' old *Silenus*; *Vertumnus* faithfuly seru'd her,
And more hartily lou'd, though nomore luckily lou'd her.

How many thousand times did he turne himself to a reaper,
And in a reapers weedes, bare sheaues of corne in a bundell,
And when he so was drest, each man would deeme him a reaper?
How many thousand times did he change himself to a mower,
And with long-toothd rake, with crookt sithe went to the meddowe,
And when he thus made hay, each man tooke him for a mower?
How many times did he then transforme himself to a plowman,
All in a leather pilch, with a goade in his hand, or a plowestaffe,
And so shapte, each man would sweare that he were but a plowman?
Yea how oft did he frame and shape himself as a gardner,
Prest with a shredding hooke his vines and trees to be proyning,
And so dight, no-man did doubt, but he was but a gardner?
If that he met with a sweard, or a souldiers coate, or a cassock,
Cassock, coate, and sweard did make him march as a souldier.
And, when baits and hookes, and angling rods he receaued,
Fishers and anglers so well, so right he resembled,
That both Nymph and fish might well therewith be deceaued.
So, and so did this *Vertumnus*, slippery turnecoate
Turne, and winde, transforme, and change himself to a thousand
Shapes; and all, to behold *Pomona* the Lady of apples.

At last, with gray heares his wrinckled browes he bespreadeth,
Putts on a red thumbd hat, with a staffe goe's lasily hobling,
Like to an old Beldame: and thus she begins to be tatling.

O braue sweete apples, and o most bewtiful orchyard,
O paradise-garden, fit for so louely a gardner:
And so giu's her a kisse; (too wanton a kisse for a Beldame.)

The third part of the

Then sits downe on a banck, and casteth her eyes to the garden
Stoarde with trees, and tree's with fruitfull burden abounding.

Ouer against this banck, where these two fate, was a goodly
Elme, that leant herselfe, as a louing prop to a vine-tree,

Vine-tree inclining, with clustred grapes, on her elme-tree.

See, said th' old Beldame, to the sweete fac'te Lady of apples,

See this loued sight, and marke there, how many thousand

Mutual imbracements, that vine-tree giu's to the elme-tree:

Vine giu's grace to the elme, and elme giu's strength to the vine-tree,

Either an others helpe, and either a ioy to an other.

But yet alas, if th' elme stood single alone fro the vine-tree,

Or vine-tree be diuorced from her husbands company elmetree,

Elme should haue nothing, but fruiteles leaues for a burden,

Vine should lye on ground, which now mounts vp to the heauens.

Then let *Pomona* example take by the vine-tree,

Let *Pomona* loue, and ioyne herselfe to an elme-tree,

Ioyne herselfe to a mate, or shew herselfe to be willing

For to be ioynd to a mate. O how-many, how-many louers

Should shee haue, if shee once shewd herself to be louing?

Yea eu'n now (though now thou liue here sole in an orchyard,

Sole in an orchyard here, and all inclos'd as an anckresse)

Sileni, Fauni, Siluani, all the delightfull

Crewe of rurall Gods, stil run to the Lady of apples.

But thou (if thou wilt haue this thy match to be well made)

Take heede, learne in time, and leand thine care to a Beldame,

Who, as a woman, must of right, wish well to a woman,

And as an old woman, must needes know more then a damsell,

Disdaine these Demy-gods, that rone and range by the deserts,

Wood-gods, wooden gods, pide *Pan*, and filthy *Priapus*,

And take *Vertumnus* to thy mate, who, more then a thousand

Sileni, Fauni, Siluani, dayly desires thee,

And therefore (sith loue craues loue) more duly deseru's thee.

And take mee for a pledge: for, I know, that nobody better

Know's him then myself: his secreates all he reuealeth

Vnto me, and in mee his surest trust he reposeth.

And take this for a truth, *Vertumnus* goes not a gadding,

Is not an out-come guest, but dwells hereby as a neighbour.

Neither tak's he delite, his fancies dayly to alter,

Or seeke for new loues, or choyce once made to be changing:

Faithful *Vertumnus* loues with deuotion endles

First loue and last loue, *Pomona* the Lady of apples:

And can so conforme, and frame himself to be pleasing,

That, what forme, or face, or shape *Pomona* desireth,
 Into the same himself *Vertumnus* speedily changeth.
 And, if like conceits are alwaies cause of a liking,
 You two loue and like with like affection, one thing.
 For, *Pomona* desires and loues faire plentiful orchards,
 And *Vertumnus* takes first fruites of plentiful orchards.
 And, though *Vertumnus* doe receaue these duetiful offrings,
 And take in good part *Pomona's* bewtiful apples,
 Plummes, and grapes, and hearbs, and flowres: yet he chiefly desireth
 Not those faire apples, but this faire Lady of apples,
 Not *Pomona's* goods, but sweete *Pomona* the goddess,
 Not thine, but the alone. Therefore with mercy remember
Vertumnus torments, and thinke, that he mercy desireth
 With my mouth: thinke, that with these mine eyes he affordeth
 Teares: feare louely *Venus*, who wills each Nymph to be louely,
 Feare *Nemesis*, that plagues such girles, as loue to be loueles.

Then she begins to recount many old wiues tales to the Lady,
 How that *Anaxarete*, for scorning bewtiful *Iphis*,
 Was transformd to a stone: with a thousand more: of a purpose
 For to procure her loue: and bade her looke to the fatall
 Fall of *Anaxarete*, and learne thereby to be louely;
 So might budding fruit from nipping frosts be defended,
 And halfe-ripe apples from blustering windes be protected.

But sith th' old trotts shifts, and tales were lightly regarded,
 Turnecoate *Vertumnus* to a youth was speedily turned,
 Braue youth, gallant youth, as bright and sheene, as *Apollo*
 Seemes, when burning beames, which clouds had lately eclipsed,
 Haue their streaming light, and blazing bewty recou'ed.

Youthful *Vertumnus* to the chereful Lady aproached,
 And now offred force: but no force needes to be offred:
 Sweete face, and faire lookes, cauld castles keyes to be yeilded.

Vertumnus, qd Elpinus, to end all in one word, noteth the diuers seasons of
 the yeare: and is thus called of the Latine word, *verto*, which is, to turne,
 and *Annus*, signifying the yeare, as if a man would say, *vertannus*, the turning
 of the yeare. He is largely described and discoursed vpon by Propertius in the
 second Elegie of his fourth booke. *Vertumnus* at last, by turning himselfe to a
 youth, obtaineth *Pomona*; that is, the spring comming on, the earth affordeth
 varietie of fruites and flowres. The like is that marriage of *Zephyrus* and *Flo-*
ra, celebrated by Ouid in the fifth booke of his *Fasti*. *Vertumnus* transformde
 to an old woman, goeth about to deceane *Pomona*: it is good to abandon olde
 bandes, which corrupt the mindes of tender girles.

The third parte of the

The picture of Vertumnus.

Dicromena, hearing Syluia make mention of Iphis and Anaxarete, tooke occasion offered: and, by discovering her pride and plague, did thereby insinuate the reuenging might of the seuerer Lady Rhamnusia.

I *Iphis*, a gentle youth (if a gentle minde be a gentry)
Poore, yet rich, but rich in pure affection only,
Loued a lasse of state, but alas vnluckily loued,
Loued a noble dame (if a noble birth be a nobleesse)
Loued *Anaxarete*, whome pride stil caus'd to be loueles.
Oftentimes he retir'de; yet loue stil forced him onward,
Oft did he striue with loue, and yet loue stil was a victor,
And a triumph'ring stil. Then poore disconsolat *Iphis*
Yeelds perforce, and seekes his wounded soule to recomfort.
Sometimes vnto the nurse his secrete smart he reuealeth,
And by the milk, by the pap, by the blessed breast, he beseecheth.
Sometimes vnto the friends of noble Dame he repaireth,
And their helping hand with streaming teares he desireth.
Sometimes wooing words in louing letter he writeth,
And ten thousand times his lordlike Lady saluteth.
Sometimes greene garlands with deaw of teares he bemoystneth,
And on posts and gates, his garlands watery fixeth.
Sometimes tender side on threshold hard he reposes,
And there, locks and barres with curses vainly reuileth.
Scorneful *Anaxarete*, with a frowning face, with a hard hart,
Hart of flint, of Steele, contemns him dayly, for all this:
And to a disdainful disgrace, to a surly behauiour,
Adds a reproachfull speech, and mocks him, least any smallest
Harts ease, smallest hope might stay contemptible *Iphis*.

Iphis, vnable now to endure these plagues any longer,
Coms all impatient, and all inrag'd, to the damned
Dore of proud Mistres, there this last passion vttring.

Lady *Anaxarete*, o now, sing, *io triumphe*,
Sing a triumphing song: thou shalt nomore be molested
With vile woorme *Iphis*, poore past hope, desperat *Iphis*.
Vaunt thy self, and laugh, and let thy head be adorned
With fresh laurel leaues in ioyfull signe of a conquest;
Iphis yeelds, yeelds breath, last breath; sing, *io triumphe*,
Feede that murdering sight with sight of murdered *Iphis*:
So shal *Anaxarete*, eu'n in despite of her hard hart,
Hardest hart, confesse, that I once yet wrought her a pleasure,
Blood-thirsting pleasure, when as *Iphis* murdered *Iphis*.

Yet

Yet let no man thinke, that I therefore leaue to be louing
 Fayre-prowd, louely-cruell, til I also leaue to be liuing.
 With double darknes mine eyes shal at once be eclipsed,
 Offuns burning beames and light vntimely bereaued,
 And of *Anaxarete's* sweete sight vnkindly deprived.
 Neither needes any man these tidings for to be telling;
Iphis wil be the newes, and *Iphis* wil be the bringer
 Of that selfsame newes: *Iphis* wil surely be present,
 And in presence dy: so *Iphis* shalbe reporter,
 So this *Anaxarete* in like sort shalbe beholder,
 And feede murdring sight with sight of murdered *Iphis*.
 Yet you gods (if mens affaires of gods be regarded,)
 Vouchsafe forlorne wretch with some smalle grace to remember;
 Let poore *Iphis* death, and cause of death be recorded:
 And by how much now his liuing dayes be abridged,
 Let, by somuch more his name and fame be prolonged.

This said, brawne-falln armes, and eyes all watred, he listd
 Vp to the posts, which earst with flowres he had often adorned,
 And there fastned a cord. These, these be the crowns, be the garlands,
 These be the flowres, which yeeld such pleasant sent to the scorneful
 Lady *Anaxarete*: so thrust in his head: yet he turned
 Head, and face, and eyes, eu'n at last gaspe, to the scorneful
 Lady *Anaxarete*: and there hangd woefully tottring,
 With corde-strangled throate; his sprawling feete by the downefall
 Knockt her dore by chaunce; knockt dore did yeeld a resounding,
 Yeelded a mourneful sound, and made herself to be open,
 Wide open, to behold so strange and woeful an obiect.
 Dead dore, senceles dore, ten thousand times to be praised
 More then *Anaxarete*, who by no paines of a loue,
 By no intreating, by no perswasion, opn'd
 Those dead eares, to receaue last words of desperat *Iphis*,
 Those curst eyes, to behold last teares of desolat *Iphis*,
 That proud hart, to bewaile last fall of murdered *Iphis*.

Dore once wide open, seruants ran forth with an outcry,
 Ran, but ran too late; tooke vp disfigured *Iphis*,
 Cold *Iphis*, palefact *Iphis*, nay, now not an *Iphis*,
 And his poore mother with a sight so deadly presented,
 Old mother, childles mother, nay, now not a mother.

Woeful woman, alas, clipt, kist, embraced her *Iphis*,
 Wept, cride out, hould, roard, performd al parts of a mother:
 And to the graue at last with sollemne funeral honnors,

Brought

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Brought through th' open streetes her sons dead corps in a coffin.

Hard by the way, through which, this sad solemnity passed,
Lady *Anaxaret*es braue bowre floode loftily mounted :
And, that dolefull sounde with mourning eccho redoubled
Came to her eares at last (for now at last, the reuenging
Goddess gan to requite) and forced her eyes to the windowe,
For to behold and see poore *Iphis* laid in a coffin :
Scarce she beheld and saw poore *Iphis* laid in a coffin,
But that sightles sight was starck and stiffe on a sudden,
And her purpled blood to a palenes speedily changed.
Back she remou's her feete, her feete will not be remoued,
Back she reflected her head, but her head would not be reflected ;
Feete and head stock fast : and that same merciles hardnes,
That same stone, which earst in her hard hart made his abiding,
Dwelled in euery ioynt, and each where tooke vp a lodging.

And least noble dames might deeme my tale, but a fable,
In towne of *Salamis*, where famous *Tenecer* abided,
(Whence this scorneful dame her noble gentrie deriued)
Stony *Anaxarete*, for a lasting signe of a stony
Hart, stands fram'de of stone, in church of dame *Cytheraa*.

Then let noble dames, let Ladies learne to be louely,
And make more account of a gentle minde, then a gentry.
Loue makes lowest high, and highest harts to be lowly,
And by these meanes makes both highe and lowe to bee louely.

THis reuenging goddess, qd *Elpinus*, was called *Nemesis* : she punished the insolencie of such, as in prosperitie bare themselves ouer arrogantly : especially those, who for their bewtie, were scornefull and disdainefull. She was also called *Rhamnusia*, of a place in *Attica*, where shee had a most sumptuous temple : and *Adraastia*, of one *Adraastus*, who was the first that euer did consecrate any temple vnto her. She was figured winged : for, punishment commeth quickly. She stood on a wheele; and stearne of a ship : for she rolleth and ruleth all upside downe. She held a bridle, and a rule or measure : for, we must temper our tongues, and deale iustly, as the Greke Epigramme expoundeth it.

Ε' Νίμισον θεοῖσιν τὸ πῆχος, τὸν χαλκόν,
μὴ ἀμαρτύνει ποιεῖν, μὴ δ' ἐχάλασεν λέγειν.

By *Iphis* wee may learne, not to looke too high : and by *Anaxarete* wee are taught, not to disdain the lowly.

The picture of *Nemesis*.

Daphne

Daphne seeing euery body silent; knew it was time for her to speake. Madame, qd she, I can neither sing nor say very well: but sith I must needestell somwhat, it is good to begin betimes, that I may the sooner make an ende. The best is, I meane not to be so full of parables, as that *Elpinus* shall haue need to make any explication. I haue heard my mother many times in good sobrietie, make a long discourse of certayne schollers of *Cumbridge*, who would needes finde out some way to mount vp to heauen, and vnderstand those mysteries which bee aboue the Moone. For this purpose they met together at Dawes crosse: where, after long debating of the matter, it was resolved by the full consent of the learned assembly, that they should seeke and search, passe and repasse, from East to Wealt, some by lande, some by sea, till they had found the way to heauen. O, it was a sweete sight, to beholde so many sageheads and gentle spirits thus vnited and assembled together. All being ready, they all made haste: some embarqued themselues, some traueled by land: others stayed in villages adioyning, expecting some heavenly apparition or reuelation from aboue. They that were in the ship, began to consult of their attempt; when, loe, on the sodayn, (such grace the heauens afforde to them that be heavenly affected) there came a straunger, yet an *Academique*, vnto them: who perceauing that their resolution was, not to intermit their labour, till they had found the way how to goe to heauen aliue; toulde them, that peraduenture, himselte could giue them best directions for that purpose: and that, if they would giue him the hearing, hee would discourse at large, both what himselte was, and how diuers of his companions had attempted the like voyage, and what had befallen them in the same. They all thanked him, for his vnexpected courtesie; willed him to enter into the ship, and with this discourse helpe them to forget the daunger and yrksomenes of their trauel: which done, he thus began.

I was borne and bred fise miles beyond *S. Michaels* mount, foure summers before the greene winter: *Saturne* was predominant at my natiuity: my father, a man of prouidence, perceauing my terrestriall disposition, would needes haue me admitted a scholler in the Vniuersitie, called the *Garden*, whereof we all were named Gardiners: Our Conuocation house was a Harbor situate directly vnder the Arctike pole, where, euery new Moone, my selfe and my fellow Gardiners assembled together, and sang such compositions as we had seuerally framed of the vertue of hearbs, the pleasaunt liquor of the vine, the sweetnes of fruits, the profite of husbandry, and dressing of Gardens and Orchyards: in such sort that our Vniuersity became famous, by reason of diuers learned monuments, daylie there deuised, and thence proceeding, to the publike profit of the common wealth, as, The vulgar *Dioscorides*, The Garden of Ladies, The moralization of the *Georgikes*, with many such wonderous workes. And as our selues

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were delighted in dressing and keeping of Gardens; so did we chöose vs distinct names: & additions, of seuerall hearbs accordingly: so that one was called a Violet, an other a Thistle, this Lettuce, that Succorie; the rest, either Borage, Hemlock, Parsnip, Cowslip, Rosemary, or some like. But so it fell out on a day, as we were thus busied in our Harbour, we heard of a reporte scattered abroad, that a general deluge and inundation of waters should happen that yeare, as was foretolde by some idle Prognosticators. This straunge newes troubled the whole countrey; and, among others, vs poore Gardiners: who, hauing read this lewd Almanack, and considering the flourishing discourses of these Astrologicalldoctors (which threatned the Vines, Gardens, and Orchyards, with blasts, frosts, caterpillers, and a thousand such phantastical dangers) layd our heads together, and dealt, as I am about to tell you. First we offered sacrifice to *Bacchus* and *Priapus*, and then concluded, to send some of our Vniuersity as ambassadours to heauen: who by this one iourney, might doe a double seruice: the one, in seeing whether these tale-tell Astrologers had any ground for their predictions; the other in obtaining grace & mercie of the Gods, by graunting plenty & abundāce. Among others, *Succhory*, a pleasant & merry companion, had this conceipt in his head, to get vp to heauen. It were good, methinks, qd he; to finde out a great & mightie Egle, so strong, that some two of vs might mount on his back, & he beare vs vp to the skies: Mary, we had need to look, that these 2 be not too heauy, or ouer-fat & corpulent, lest the Egle be ouercharged. Therefore the *Fennel*, and the *Violet*, in my fancy, be the fittest for this purpose, as being deft and nimble fellowes, and as light as may be. Nay, sayd *Cowslip*, there is no reason at all to vse the help of an Egle in this matter, because you know, that *Jupiter* himselfe was once transformed into an Egle, and caried vp to heauen an other kinde of burden, the *Fennell* or *Violet*. Then out stept *Hemlock*, with his fryse bonnet, and sayd; that he had found a better and more compendious way to heauen, then that. It were not amisse, qd he, if we had a cart; because the iourney is long; and, the ambassadours may by this meanes trauel with greater ease and facilitie. Besides this, they may therein conuey to *Olympus*, some of the best fruites of our Gardens, to present the Gods withal when they come thither. The graue aduice of this fore-casting *Academike*, was generally wel liked of: sauing that they could not conceaue, who should draw the Cart: and therefore this inuention, the more pitie, came also to nothing. All the *Academike* Gardiners deuised and mused much, how it might be brought to passe. Some remembring *Lucians* ship, thought it best to goe by water: Others, rather by land, through some great forrest, as *Dante* did: at last, they all agreed, that the surest way was, to make ladders of the poles that bare vp their hoppes, and by the meanes thereof, to builde and rayse vp a towre that should ouer-looke the whole worlde: and so might

they in short time pierce the clowdes: and by certaine engynes still draw vp new stuffe to increase the height of their fortification, if occasion were. The towre begun, and halfe ended (for many hands make light worke) wee made choyce of three, the most expert men in all our Vniuersitie, in Astrologie, Mathematikes, and Philosophie; to weete, *Hemlocke*, *Pasrip*, and the *Thistle*, to be ambassadors. These three gathered diuers fruites, Raysons, and hearbs, to present the Lordes and Ladies of heauen withall, and to request diuers booties in the behalfe of our Vniuersitie. So we brought and accompanied them with great ioy, euen vnto the Ladders, & saw them mount vp chearefully. *Hemlocke* was one *Damocles*, of the Deareles park, *Fac-totū indeclinabile* to the Lady of the Lake. *Pasrip* was a braue peece of a man, about foure and thirty yeares olde, sayre, streight, and vpright, so nimble and light, that he might well haue walked on the edge of a sword, or poynt of a speare. The *Thistle* was more auncient, as hauing passed full fortie yeares, and was wholly addicted to contemplation.

After much mounting, when the learned *Thistle* was almost at the first heauen, he began to obserue and marke, whether *Strabo*, *Ptolomeus*, and other measurers of the world, had made a good suruey thereof. He viewed the toppe of the mount *Parnassus*, where *Lactantius* and *Plutarchus* appointed the limites of the deluge; and perceauing that from thence, it was a thousand thousand myles vp to heauen, hee laughed at their follie, and made a mock of *Berosus*, who would needes finde out the centre of the earth, by the Arke of *Noah*. Thus iesting at their ignorance, and hauing his head full of Cosmographycall Proclamations, he began to discourse to his companions, of the situation and distance of king domes, mountaines, seas, riuers, & woods, of the eleuation of the Poles, the rising of the stars, & the names of euery prouince, with their lawes, statutes, customes, and different kinds of discipline. He shewed new-found worlds, neuer known to *Africa*, *Europe*, or *Asia*. He made *Aristotle* an asse, who neuer thought that all the Zone vnder the Zodiacke was habitable. With these & the like speculations and sweete sightes, they passed the time, and continued further on their iourney. And further let them continue a while, sayd the ruler of the company that came from Dawes crosse, in the mean time, whilst your Gardiners are mounting vp to heauen, let vs learne of you, what became of the fearful prediction of those Astrological masters. Content, qd the stranger, & thus it fell out. When these famous Astrologers with their nabers, payots, measurers, Astrolobes, signes, & instruments had concluded for certain, that this inundation should ensue, which would overflow & drown the whole world, so that not one person should escape aliue, publishing this their conceit abroad, by printing of their Almanacks and Prognostications,

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cations, shewing from day to day, in the houses of great men and palaces of princes, the signes, the eclipses of the moone, the coniunction of the planets, and other such fantasies, portending, as they sayd, this future inundation; they made euery man feare, and many run vp to hills, that, if they must needs dye, they might die last, and see others drown before. Among the rest, the Prior of *Saint Bartholomews*, remoued from London to Harrow hill, and there bestowed an hundred markes, in fortifying and furnishing himselfe agaynst the flood. And now the time was at hand, when all should come to naught: When (I know not by what reuolution or influence) the ayre on the sodaine began to be black, clouds to lowre, and rayne to powre downe so fast, that euery man verily beleeued, the astrologicall predictions would prooue true in the ende, sith they seemed so likely in the beginning. This made men, women, and children, tag and rag, to climbe vp to trees, to the tops of houses, castles, and steeples, to saue their liues. All the world being thus on an vprore, there came an odde Astronomer, peradventure hauing lesse learning, but surely more wit then the others, who seeing, what a pitifull howling and lamentation was made on euery side, began with bitter words and vehemencie of speech to inueigh agaynst the former Astrologers, saying, they were seditious fellows, worthy to be clapt by the heeles, and that all was starke false which they had put downe to the terror of the poore people, who of all other deaths were most vnwilling to be choakte with water. This new doctor was for his labour, accompted a foole of wise and foole: for, still as hee thus preached, it rayned still. At last, about two or three houres after, as God would, the ayre began to cleare vp, the rayne ceased, the storme was past, and all was well agayne. Then came forth the amased people, from trees, rocks, and Castles, distracted betweene hope and feare, scarce resolved whether themselves were dead or aliue, as if they had come from the new-found worlde, or out of *Trophonius* den: and by degrees comming to their former sence and witte, made great feasts and bonfires, for ioy that they had escaped a daunger which neuer hangd ouer their heads. The Astronomer that gaue out this comfortable contradiction, seeing that all fell out according to his speech (although peradventure himselfe thought as the rest did) bare himselfe loftily, was made a doctor, and dubbed a knight for learning, which was neuer in his head: and the rest were scorned for fooles, which had published the contrary Prognostications. Shortly after this, the first Astrologers, seeing themselves fouly ouerseene, and that this other doctor, by some Seraphical instinct, had foretolde the truth, came vnto him, reuerenced him as a Demy-God, & desired him to imparte vnto them, the ground of this his knowledge, and conceipt: which done, they would acknowledge him for their onely master and

Capten

Capten in all their Astrological speculations. What ground, qd he? Mary, the surest ground, I assure you. For, are you such sortes, to imagin, that in this my prediction, I had regard to any astrological diuination, and not rather to a most sure and vnfallible consequence of reason, better then a thousand obseruations of signes and constellations? If this your vniuersall deluge had happened, my grand masters and doctors, who would then haue beene left aliue, to prooue me a lyer, all the world being drowned? If it happened not, (as in trueth it so falleth out) I was sure of the generall applause of the people, for this my plausible Prognostication. All the *Congregatio sapientum* laughed hereat: And now, (qd the chiefe of their company) it is like that your fellow Gardners, are almost at heauen by this; therefore, continue your discourse, as they, I hope, haue continued their journey. With a good will, qd the stranger, and thus it came to passe. My fellowes at last came to a fayre and playne clowde, which tutchted the very top of their tabernacle, thinking they had beene at their iourneies end, and that it had been an easie matter, to haue dispatched the rest on foote: but they missed their maik, and came short of their account, which troubled them not a litle. And as they stode thus consulting with themselues, how they might safely passe further, beholde, there came on a sodayne, a man and a we man, riding on a litle clowde, as though it had beene a courser: who saluted them courteously, and bade them welcome; demaunding what they sought for, in so high a place, where it was very difficult to mount vp further, and more daungerous to goe downe agayne. We are *Academikes*, qd *Pasnip*, and being of late troubled and perplexed with the repugnant conceits of Astrologers, and menaced and threatned with their vnhappy predictions, haue traueled hither of purpose to vnderstand whether their diuinations be true or not: and if, as they say, the Gods haue determined to plague vs, and our gardens with sterilitie and inundations, then haue we diuers petitions to be preferred to the immortal Gods, on the behalfe of our selues and our Orchyards: which being once perused, and accordingly considered by their diuine Maiesties, wee haue brought with vs such simple fruites, as our poore abilitie could afforde, to present their coelestiall Deities withall. It is a straunge thing, sayd the man on the clowde, to see you here so high: but what contradiction finde you among your Astrologers? Me thinks you presume very much, in daring to reprehend great clerkes, and mount vp to the skies, your selues being but Gardiners and ignorant men. Though we be Gardiners, qd the *Thistle*, yet let not that be preiudicial vnto vs: for my selfe am a doctor of Astrologie, & can yeeld you an accompt of the opinions of the *Chaldees*, *Egyptians*, *Indians*, *Mores*, *Arabians*, *Iewes*, *Grecians*, *Romaynes*, modernes & ancients whatsoeuer: al whose conceits I finde as variable as the moone, & themselves altogether Lunatike. Before I make aunswere hereunto, qd the man

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that rode on the clowde, I will tell you my name: I am called *Intellectus*, vnderstanding, and this my sister is named *Fantafie*, or *Opinion*. Our duty and function is, to guide and conduct to heauen, all such persons as here arriue, but not as you haue aryued: though indeede, by reason of the finall number of them that mount vp hither, we are not so pestered with busines, but that we haue leasure enough to conferre with you. Well then, my friends, you must know, that there be diuers wayes here, all which will bring you to one and the same ende. True it is, that there is one way, through which very few passe; because they see so many strange and most myraculous apparitions, that when they retorne agayne to their companions below on the earth, they can meete with nothing there, to the which they may fully compare or relemble those heauenly myracles, when they seeke to make reporte thereof to their friends, or other company, desirous of their coelestiall newes. And in trueth, for any one that commeth hither with a commendable desire, to reforme the disorders of mans life, there be fise thousand, that ambitiously are driuen forward by a foolish curiositie.

When wee brought hither *Plato*, *Aristotle*, *Proclus*, *Auerrois*, and others that haue discoursed of the heauens, wee conducted them by such a way, that they saw but eight Sphæres: *Albertus magnus*, *Isake*, and many others were guided through another passage, and found out nine Sphæres; and thus haue they euer from time to time, repugned their fellowes conceits. Without doubt, qd *Hemlock*, I belecue it is, as you say: for, so among vs below, if a man aske how many miles it is from *Tugford* to *Tasley*; seauen sayth one, eight sayth another, nay, so many men, so many different numbers of miles: insomuch, that hee which would indeede know the trueth, had neede to bring a line with him, and measure the miles himselfe.

These aspiring wittes, quoth *Intellectus*, when they are thus eleuated, roame and wander about the incomprehensible quantity of the heauens, without my companie, and frame of their owne inuention, fise hundred fooleries and monstrous imaginations in the heauens. Here they paynt a Bull, there a Dogge, here a Goate, there a Lyon, and such like, as beares, horses, and fishes: whereupon well might the Philosopher *Bido* reprehend their preposterous curiositie, who could not perceiue a fish swimming in a brook, before their eyes, and yet would find out fishes about the cloudes: and *Thales* was as worthyly mocked by his mayde, for that, whilst he was tooting on the starres, he fell into a ditch, not knowing what was before his feet, yet inquisitiue in searching out the secrets of heauen without my assistance. Such phantastical and frantick fellows, were for iust cause banished the court, by the good and learned *Alphonsus*, king of *Arragon*:

Arragon: for, it is truly ſayd, that, The ſtarres rule fooles, and wiſe men rule the ſtarres. All theſe things, ſayd the *Thiſtle*, are to me very familiarly knowen, and I make no more accompt of theſe geſſing Alſtologers, then of very Aſſes. Therefore, to let paſſe theſe Galaxiaes, Epicycles, Centres, Motions, Retrogradations, Accesſes, Receſſes, and a thouſand ſuch trumperies; if it pleaſe you to direct vs in the playne way, we ſhall follow you as our guides, and honour you as our maſters. You ſeeme, qd *Fantaſie*, to be men of ingenuous and great conceipt, deſiring Honor, and aſpiring to high matters: come therefore, we will aſorde you all the helpe we poſſibly may: mount on this cloude with vs, which ſhall protect you from all anoyance of heate or colde. Incontinently, the cloude was eleuated vp to *Olympus*: and no ſooner had they arriued in heauen, but *Venus* and *Ganymedes* (as women and children vie to doe) ran to them to ſee their flowers and fruites. *Pafnip* ſeeing *Venus* holde out her apron to receaue ſome of their promiſſion, gaue her leaue to take her choyce. Then came Lady *Luna*, who alſo tooke what ſhee would, and preſently departed, as being inioyned euery day twice, to cauſe a flowing and reflowing in the *Indian* and *Perſian* ſea: beſides a thouſand other matters, wherewith ſhe is euer occupied. *Ganymedes* was as buſie about *Hemlocke*, who there ſo liberally beſtowed the remnant of their fruites, that in the ende nothing remayned.

Iupiter ſeeing theſe ſtrangers arriued in heauen, in habite of ambaffadors, bade them draw neare, himſelf then ſitting in counſayle. Where, the jolly proloquitor *Hemlocke*, in the name of the reſt, began a braue oration: & when he came to the poynt to vie theſe words: Loe here, the preſent which *Priapus*, the God of our earthly Gardē's, hath ſent to your coeleſtial Maieſties: he found nothing at all left in his pannyers. *Iupiter* moued hereat, would heare him no further; but catching him and *Pafnip* by the hayre of the head, threw them downe from heauen, to their Gardens on earth againe: With this transformation, that they ſhould both thencefoorth haue the forme and nature of that roote, and weede, whereof they bare the names. The *Thiſtle* being all this while in heauen, and perceauing how rygorouſly his fellowes were handled; ſcratched off all his tender haire from his head, for very griefe and anguiſh; ſo that it neuer after grew vp ſo firmly againe, but that euery yeare once (for a memoriall of this admyrable accident) euerie little blaſt of winde blew it all about the fieldes and Gardens.

Thus perplexed, hee intreates *Intellectus*, and humbly beſeeketh him, that he would not forſake him in this extremitie. *Intellectus* pitying his woſull plight, excuſed him to the Gods, giuing the to vnderſtand, that hee had neither in worde nor deede offended their diuine Maieſtie.

Wherefore

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Wherefore *Iupiter*, *Phabus*, and *Mercurie* gaue him this prerogatiue and preheminance, that he might assigne new names to his nephews and succeeding posteritie, as *Artichauks*, and such like; which should euer after be had in great estimation among other fruites of the Garden, and serued at mighty mens tables as a dish of great dayntines and delicacie: and afterward gaue *Intellectus* leaue to leade him all about heauen; and to peruse his petitions, that his Patent might be sealed accordingly. As the *Thistle* was about to view the heauens; Stay, qd *Intellectus*, thou must first obtayne the good will of *Time*; who must also haue a sight of these thy demaundes: therefore reade them, and let me heare what they are.

The petition of the Gardiners.

Inprimis, that Hemlock neuer grow in Gardens; but onely in ditches and such like obscure and vnpleasant places, fitte for so vnfauorie and loathsome a weede.

Item, That none vnder the degree of an Esquire, haue his bed stuff with the downe of a thistle.

Item, That whosoeuer eateth buttered Parsnips without pepper, may dye without Auricular confession.

Item, That no man, vnles he may dispend foure nobles by the yeare in good free-holde, shall breake his fast with an Artychauck pye.

Item, That none aboue the age of seuen yeares, if he nettle his hande, shall be ridde of his payne by rubbing the place with a Dock, and saying, In Docke, out Nettle.

Item, That if any married man vse any nosegay, wherein the flowers be odde in number, he may stand in daunger of *Alectons* penaltie.

Item, That whosoeuer drinketh Claret wine without Borage, or Sack without a sprig of Rosemary, may neuer be ridde of his Rheume by drinking Muscadell before he goe to bed.

Item, That if a man be like to haue a Feuer quartane, for want of a figge, the master of the Garden, by the aduise of two Phisicians, may giue him leaue to pluck and eat.

Item, That: Nay, qd *Intellectus*, no more Thats; for, this is too much already. These fooleries must not be any part of thy petition: thou shalt onely demaund a good stomack and taste, to the ende, that euery thing may be to thy good content and liking.

So they passed on, towards the auncient pallace of *Time*. *Time* was a great man out of all measure, shewing a kinde of maiestie in his forehead. His face had three seuerall semblances: his browe and eyes resembling middle age; his mouth and cheekes, youth: his beard, olde age. He had before him three great glasses, looking now in one, now in an other: and,

according to that which he ſaw in them, he framed his countenance: ſometimes ioyous and mery, ſometimes graue and moderate, ſometimes ſad and heauy. On his left ſide, was Weeping; on his right ſide, Laughing. His garment was of ſuch a color, as the *Thiſtle* could not poſſibly diſcerne it, although, as hee tolde mee, hee marked it ſeriously, neither knew hee how to tearme it. He ſawe about him an infinite nūber of ſeruitors; the Day & the Night, with their daughter *Aurora*, betweene them both, and Howres and Minutes, their ſeruants: he ſawe Peace, Warre, Plenty, Dearth, Life, Death, Riches, Pouertie, Loue, Hate, & other mighty potentates, euer looking on the face of *Tyme*, and conforming themſelues to his countenance, were it mery, or ſad. When he made any ſigne vnto them, they were all ready and preſt to obey him; and at his commaunde, wrought this or that impreſſion in the earth. At the ſeete of *Tyme*, ſtoode *Deſteny*, with a booke before her: which *Fortune* and *Chaunce* did toſſe & turne inceſſantly, ſometimes ouerſkipping five leaues, ſometimes ten, ſometimes an hundred, ſometimes a thouſand, as they thought good. *Tyme* cauſed *Deſteny* to write and lay downe al his decrees; cōmaunding foure other perſonages to put the ſame in execution, to wheet, Spring, Summer, Autumne, Winter: which foure, commaunde in like ſorte, the Day and the Night: the Day and Night commaunde the Howres; the Howres commaund the Minutes: the Minute bringeth this or that to paſſe in the world: and ſo doe they gouerne the hea- uens, the earth, and all. Oftentimes there come meſſengers to the Day and Night, ſaying, ſuch an one hath builded ſuch a fortrefſe againſt the Maieſtie and dominion of *Tyme*: another hath erected an image: a third hath compoſed a booke, all intending to be maſters & triumphers ouer *Tyme*. *Tyme*, perceauing this, looketh in his glaſſes, held by *Verity*, and doth but ſmile at their attempts, willing *Deſteny* to write his pleaſure, and giuing authoritie vnto *Fortune*. *Fortune*, taking delite in ſuch toyes for a time, committeth them afterwards to the power of fire or war, or elſe returneth them againe before the ſeete of *Tyme*, where, as ſoone as they are once ſet downe, they vaniſh away preſently, and neuer appeare againe.

Theſe laſt words were ſcarce vttered dy the ſtranger *Academike*, but ſo- dainely there aroſe an outragiuſ tempeſt of ſnowe, hayle, raine, winde, thunder, and lightning all together: that, vnles by the good aduice of the fore-caſting maſter, the double Canons, & al the great artillery of the ſhip, hab beene preſently diſcharged into the ayre, to counterbeate and diſmay, the roaring and thundring cloudes; no doubt, the poore ſhip had been beaten to powder, and daſht to the bottome of the ſea, with ſuch like rage and violence, as if a man would breake with his fiſt, the ſhell of a nut, floating on the top of the water. The Lady Regent ſmiling, willed *Daphne*, to re- fer the pitifull deſcription of ſo wofull a ſhipwrack, to ſome other time, when they might there meete againe, for the like celebration of *Amyntas* death. In meane time, for a conſolution of this dayes exerciſe ſubit, ſeemed

med conuenient to end with him, with whome they began) *Amarillis* and *Cassiopea* sang these verses, which *Amyntas* liuing had made of the death of *Phillis*: which ended, they all departed.

Amintas Phillidi consecrauit,
mortuæ moriturus.

Heu status instabilis, via denia, ^{neque æqueus,}
Heu non parcentes parca, redit orbis in orbem,
Et resoluta ruit perituri machina mundi.
Omnia, quæ tellus, pontus, & æther habent,
Nil, nisi perpetuus terror & error, habet;
Una dies struxit, destruet una dies.
Effugit umbra leuis: quid non fugit, ut leuis umbra?
Effluit unda grauis: quid non fluit, ut grauis unda?
Euolat hora breuis: quid non uolat, ut breuis hora?
Sic matura breui, sunt moritura breui:
Sic uelut umbra fugit, sic uelut unda fluit,
Plena labore dies, plena dolore dies.
Pallida mors æquo pulsât pede, magna, minora;
Pallida mors æquo pulsât pede? pulsât iniquo,
Semper inæquales quia sic pede proterit æquo.
Proterit illustrem, magnanimumque ducem,
Præterit exhaustum, decrepitumque senem,
Proterit illa bonum, præterit illa malum.
Nullo delectu seuit, discrimine nullo,
Sed pariter parui passim properamus & ampli,
Omnibus una domus, læti lex omnibus una.
Flos, fœnum, fumus, somnus, & umbra sumus;
Quæ uiguere, cadunt, quæ ualere, ruunt;
Et redit in cineres, quod fuit ante cinis;

*Qd si delectu, qd si discrimine scuit,
Ipso delectu, dilectos scuit in ipsos,
Alba ligustra cadunt, & deteriora supersunt.*

*Si peragant plures pessima quæque dies,
Si meliora ruant, alba ligustra cadant;
Delectus valeat, gratior error erat.*

*Delectus valeat? fluitent mortalia casu?
Gratior error erat? Quid dixi? gratior error?
Ah valeat vox hæc; hic ingratiſſimus error.*

*Ille deus certa lege peregit opus,
Perfectum certa lege mouetur opus,
Et motum certa lege peribit opus.*

*Rector adest rebus, nec adest sine numine rector,
Numen inest summis, complectitur infima numen,
Numen inest medijs, penetratque per omnia numen.*

*Et nihil est, casu quod periſſe putem;
Non est, cur casum rebus inesse putem;
Hoc est, cur casus nomen inane putem.*

*Crine quid est leuius? nec abest sine numine crinis:
Passere quid leuius? nec adest sine numine passer:
Vita quid gratius? periet sine numine vita?*

Non est cur credam: numine vita venit:

Non est cur credam: numine vita fugit:

Numine natus homo, numine stratus homo.

Nascimur, & morimur, quia nascimur, ut moriamur:

Sed neque sorte sati, neque casu morte perempti:

Jupiter hoc iussit, mors tantum iussa capeſſit.

Jupiter hoc iussit, sunt rata iussa Jouis:

Fatur, & est fatum: sufficit ^{diuina} iura:

Dixit, & edictum tempus in omne manet.

Ergo

Ergò vale Phillis : longum, formosa, valeto :
 Digna Jouis solio, tauro Jove digna, vel auro,
 Digna minus misero, meliori digna marito.
 Tindaridis facies, Penelopæa fides,
 Federe iuncta mihi, funere iuncta Joui,
 Semper amans salve, semper amanda vale.

Errata.

Fol. 1. b. for, in several harbor, read, in a several harbor. Fol. 2. b. for, the stoutest
 were tamed, Reade, the stoutest are tamed. Fol. 11. b. for, fore feare, reade, for feare. Fol.
 15. E 2. a. for, sons beames, reade, sons bright beames. Fol. 21. b. for, syllogistical, reade,
 syllogistical. Fol. 22. b. faintly Ceres, reade fainty Ceres. Fol. 26. b. for, natura deorum, reade,
 natura deorum. 28. a. for, sware, reade, sware. Pyriphlegeton, reade, Pyriphlegeton,
 1. 2 b. for, late, reade, late. 1. 3 a. for, 7dmpu, reade, 7dmpu, 36 a. last word, for, shefe, reade,
 the. 37. b. last word, Iocw, Ioue. 42. a. first line, homed, reade, horned. 43. b. georgicon, reade,
 georgicon. 44. b. bare, reade, beare. 51. a. 4. last line, reade, day. last line, swelling, reade,
 swelling. 54. b. rolleth and ruleth, reade, ruleth and rolleth.

